

# The SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA.

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# The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,

COMPOSED OF ALL MEMBERS OF THE CHURCH,  
Represented in the **BOARD OF MISSIONS**, which meets triennially  
and is composed of both Houses of the General Convention  
and the Board of Managers.

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## THE MISSIONARY COUNCIL,

which meets annually, is composed of all the Bishops and an equal  
number of Presbyters and an equal number of laymen.

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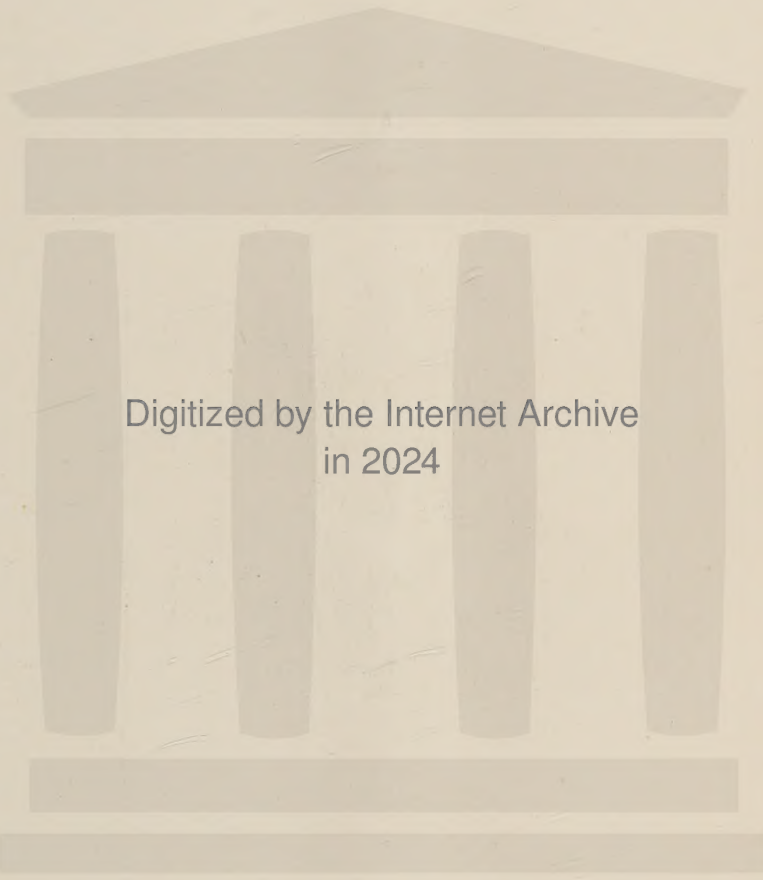
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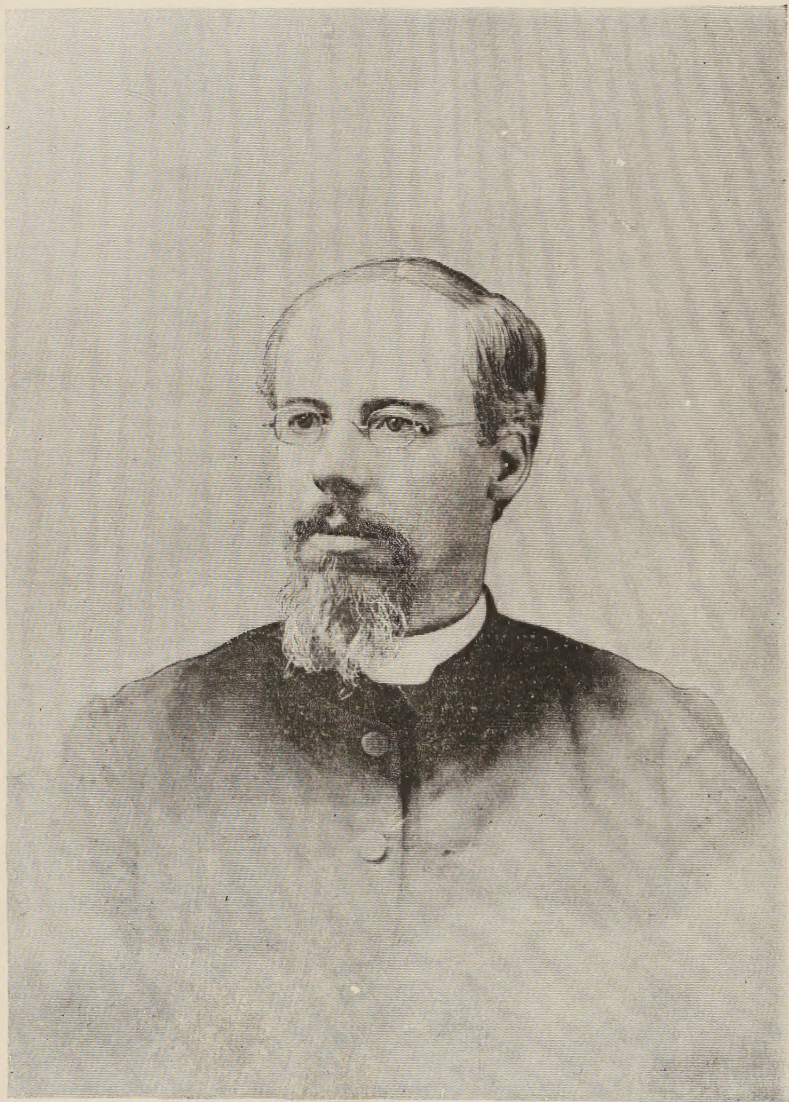
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THE RIGHT REV. WILLIAM J. BOONE, D.D.,

Missionary Bishop of Shanghai.

[From a Photograph by Dana, New York.]



# THE SPIRIT OF MISSIONS.

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No. 5.

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## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, APRIL 13TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), B. H. Paddock, Peterkin and Potter; the Rev. Drs. Hoffman, Reese, Eccleston, Smith, Satterlee, Shipman, Swope, Huntington and Brown, and Messrs. Stark, Vanderbilt, Baldwin, Fuller, King, Shoenberger, Mills, Whitlock, Chauncey and Swayne. Of the members *ex-officio* those present were the Right Rev. Drs. Bissell and Boone.

— Immediately upon assembling the General Secretary announced to the Board the death of its President, the Right Rev. Alfred Lee, D.D., LL.D., Presiding Bishop, at his residence in Wilmington, Delaware, on the previous day. Whereupon, by resolution, the Right Rev. Dr. Bissell, the Rev. Drs. Huntington and Reese, and Messrs. Stark and Baldwin were appointed a special committee to prepare a Minute to be spread upon the records of the meeting with respect to the decease of the Presiding Bishop. Later in the session the committee presented the Minute, which was adopted by the Board by a rising vote, and will be found upon another page.

— The Treasurer asked the Board what disposition should be made of certain offerings designated for particular purposes in Mexico. Whereupon it was

*Resolved*: That the Treasurer be instructed to pay the amounts to which he has called attention and other money for Mexico that he may receive designated otherwise than for the support of the Rev. Mr. Gordon, to Mr. Wm. G. Boulton.

— Communications were received from the Rev. Thomas Drumm, M.D., accepting his appointment as Emigrant Chaplain to the Port of New York; from the Rev. W. B. Gordon, accepting his appointment for one year to go to Mexico to carry out the duties imposed by the resolutions of the Board of Missions; and from the Rev. John W. Chapman, accepting his appointment as missionary to Alaska.

— Communications were received from the Right Rev. Drs. Pierce, Kip, Worthington, Wingfield, Lyman, Morris, Hare, Gregg and Tuttle in relation to their work; Bishops Kip and Gregg desiring that the Board shall act with them as provided in Article VI. of the Constitution in making appointments of missionaries. Bishop Tuttle announced his intention as Provisional Bishop of Utah to make a visitation in that territory during the coming summer.

— With regard to Dr. Saul's gift, announced last month, the Board took the following action:

*Resolved:* That the Board of Managers learn with grateful pleasure of the Rev. Dr. James Saul's intention to give immediately to each Domestic Missionary Bishop \$1,000 to be held as funds by the Board of Managers under such regulation as it may provide.

*Resolved:* That the Board inform the Rev. Dr. Saul that it will gladly and thankfully receive his gift for the purpose named in his communication of March 8th, with the understanding that the same shall be invested by the Committee on Trust Funds under the names of the several missionary jurisdictions, the income from each sum to be used for the payment of the salary of the Bishop of such jurisdiction, and whenever either of the jurisdictions shall become a diocese the principal sum specified for such jurisdiction to be paid over to the constituted authority of such diocese to be by them invested as an episcopal fund.

— Communications were received from the several Bishops and a number of the missionaries in the Foreign field, portions of which will be found in the missionary news given beyond. Especial attention is called to these letters. Upon hearing the distressing tidings conveyed by Bishop Ferguson, the following action was taken:

*Resolved:* That the Board does hereby express the deepest sympathy with the Missionary Bishop of Cape Palmas and with those of his afflicted clergy and people who are now suffering loss of home and kindred for the sake of their faith.

*Resolved:* That the Bishop be assured that steps will be taken at once to raise funds for the buildings which he asks for the High School and Hoffman Institute—the amount to be expended to be decided hereafter.

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### ALFRED LEE.

#### MINUTE OF THE BOARD OF MANAGERS.

INTELLIGENCE having been received of the death of the Right Reverend Alfred Lee, Doctor in Divinity and of Laws, Presiding Bishop of the Church, and, in virtue of his office President also of this Board, we his associates, profoundly sensible of our great loss, desire to place on record, without delay, words that shall in some measure express the reverence and affection in which we held the person, and shall always hold the memory, of our late father in God.

As a theologian Bishop Lee was distinguished for sound scholarship, a wise reticence and a generous charity toward the opinions and beliefs of others. As a prelate he governed prudently, with no touch of arrogance, holding a firm hand when need required, and ever showing himself, in gentleness, in humility, in calmness, and in long-suffering patience, a wholesome example to the flock of Christ.

That the cause of missions lay very near his heart was abundantly evidenced by the assiduity with which, long after the infirmities of age had begun to settle upon him, he watched the work at home and abroad, giving it counsel and guidance, as occasion called, keenly observant of the signs of the times, and quick to note God's opportunities.

Through "the grave and gate of death" he has entered, while the Easter prayers are still fresh upon our lips, into the rest that remaineth for faithful and



true servants. We thank God for the rich inheritance of his memory, and from the stimulus of his example gather a new courage for the work entrusted to us.

### WHAT SHALL THE NEW APPROPRIATIONS BE?

THE annual appropriations for all our missions, Domestic and Foreign, must be made at the meeting of the Board of Managers which will occur June 8th. It will be remembered that the Board of Missions in Chicago gave its sanction to the principle of making the annual appropriations upon the basis of the receipts of the Society for the twelve months preceding, exclusive of legacies.

Up to April 1st, the receipts for ten months were, for Domestic Missions, \$126,763, and for Foreign Missions, \$109,283. The present rates of appropriations are—Domestic, \$188,200; Foreign, \$130,500. In order to maintain the present rates it will be necessary that the receipts for April and May shall be for Domestic \$61,437, and for Foreign \$21,217.

It is, no doubt, the earnest wish of the Church that the appropriations should be maintained or increased; but it will be evident to any one who considers the figures given above that a strong effort must be made on the part of every parish, rector, and member of the Church to bring the contributions to the amount required to continue appropriations at the present rates. We trust we may have such an indication before the first of June as shall prevent the necessity of reduction.

### WITH THE CHILDREN.

WE sent out to all the Sunday-schools the Easter HOME AND ABROAD, with our greetings and thanks to the children, before their Lenten offerings could reach us. Since then the offerings have begun to come in, and so warm and earnest have been the letters that we wish we had a hundred hands to write a special letter to each one of the schools. We cannot possibly make time to write so many letters, so we send this message to one and all who have sent their savings and self-denials and Easter gifts to the Mission Rooms, and thank them in the name of the Church for their loving help.

One lad sent two dollars, his own earnings during Lent. Another boy, of nine years, sent from Florida a dime, wrapped in a piece of paper and marked on the outside, "God bless it." The school on City Island, New York, sent a satchel full of pennies and small coins. Another school sent fifty dollars, "the fruit of much self-denial." From St. Augustine's, New York, came a load of pennies and nickels, all put up in twenty-five cent packages and amounting to over \$400. We had to send three messengers to bring this load to the Rooms. Another school's offerings amounted to very nearly a dollar for each child.

With the offerings have come grateful acknowledgments for the paper, and in many cases there were extracts quoted, showing that it had been read and remembered. A little girl suggests that we "write a letter to every clergyman in the United States," and ask him to let us send a box to the children, to be used throughout the year.

Altogether, we are receiving a capital response from the Sunday-schools,

and one that shows that the hearts of the children are right upon missions, and that all they need is to be led and taught, that they may become good workers in the service of our King.

Thanks to you all, Children, and may our Heavenly Father make you to abound in all good works.

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### MISSIONS TO INDIANS AND COLORED PEOPLE.

THE Fourth Sunday after Easter, May 8th, is the day designated for offerings throughout the Church for missions to Indians and colored people. Our appropriation for missions to Indians is \$37,203, and for missions to colored people is \$21,077. Up to April 1st, the receipts especially designated for the Indians were \$10,792, and for the colored people, \$3,943. It is to be hoped, therefore, that all congregations will see the necessity of taking an offering for these causes, either on the day designated or on some day as near as may be convenient.

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### WARDENS AND VESTRYMEN.

THE Easter elections have placed in positions of responsibility in parochial affairs not less than 30,000 persons. The well-being of the parishes will depend in large measure upon the interest and earnestness of these chosen men. They have it in their power to advance the general interests of the Church as well as those of the parish, and in helping the general interests they will most effectually aid the parochial life. We are members one of another. Suppose all these elected men were not only actively engaged in the good work of the Church, but intelligent about it. What a power might they exercise in furthering the benevolent plans of the rectors. Suppose they were all readers of *THE SPIRIT OF MISSIONS* month by month, and so made acquainted with the progress and needs of our missions at home and abroad. What a stimulus would it give to our missionary activities. It would be a very good idea for the clergy to make a point of having every warden and vestryman subscribe to the Church's Missionary Periodical.

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### THE TIDINGS FROM AFRICA.

THE rebellion of the heathen Cavallians against the Liberian Government, of which advices from Bishop Ferguson have been published in each number of *THE SPIRIT OF MISSIONS* since February, still continues. The hope that the troubles would subside has not been realized, and there is now every sign of war. Our own mission at Cavalla has become involved, two or three of the members having joined the revolt, while the steady efforts of the superintendent, the Rev. Mr. Keda Valentine, and others have been employed to secure peace. At last the station has had to be abandoned to save the lives of the loyal members. The steadfastness of these converts from heathenism braving danger and at last leaving only when to remain was almost certain death, is a proof of the strength of their Christian principle. The spectacle of a company of nearly seventy souls, including women and children, leaving their homes and goods and starting on a pilgrimage under cover of the night to escape the massacre which was planned for the morrow, is calculated to stir the sympathy of readers



here as it excited the admiration of the people who went out to meet them and brought them on their way.

This reverse on the field of our African Missions at the very point where Bishop Payne labored so long and well, fills us with sadness; but we are confident that it will prove only a temporary trial and will be followed by an advance of our work in Africa.

It would be strange indeed did we not meet with discouragements. Is it not a rebuke to the feebleness of our efforts and the indifference of our people? Is it not God's call to this Church to take up His work more ardently, and carry the Kingdom of Light into the darkness of African heathenism?

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#### THE REV. MR. GORDON'S MISSION.

It will be remembered that the Rev. W. B. Gordon's appointment to go to Mexico is to take effect upon the receipt by the Treasurer of a sufficient sum for his salary for one year and his travelling expenses. The whole amount required is \$3,000. Up to the present \$1,496 has been received, and Mr. Gordon is waiting to be sent.

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#### MISSIONARY EPISCOPATE FUND.

THE gift of the Rev. Dr. Saul, of Philadelphia, is wisely conditioned so as to present an inducement to the missionary jurisdictions to work rapidly toward the position of independent dioceses. His gift of \$1,000 to each of the missionary jurisdictions provides that the income shall be used annually toward the payment of the salary of the Missionary Bishop until such time as a jurisdiction becomes a diocese, when the principal sum standing in the name of such jurisdiction shall be paid over to the constituted authorities of the new diocese, to be invested and held by them as an episcopal fund.

Dr. Saul has shown a wise forethought in thus putting before the jurisdictions the idea of independence, and if others will follow his lead by placing their gifts for episcopal endowment under the same conditions the time may not be far distant when the expectation of the Church will be realized in seeing the missionary jurisdictions assume the privileges and responsibilities of independent dioceses. Here, then, is presented an attractive opportunity to render efficient aid to the several Missionary Bishops, and to help the organization of the Church in our land.

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#### DR. PERRY'S RETURN HOME.

RALPH ST. JOHN PERRY, M.D., has returned from Cape Palmas, Africa, a very sick man. Dr. Perry went out as a missionary physician in April of last year, and was entering upon his work with great promise when he was taken down with fever and, although he manifested spirit and hope in his conflict with it, he was finally obliged to yield and return home to save his life. At first thought, a sense of discouragement meets us, and the old question of what use is it to send men to die in the unwholesome climate of Africa springs to mind; but the second thought is better, and we believe that the spirit of self-sacrifice which prompts one to leave home and friends, for the Lord's sake, to

teach the ignorant the way of life is worthy of the noblest souls and the best lives. Even the sacrifice of life which sometimes follows in the service of the Master is not to be despised. The martyrdom of Bishop Hannington has proved one of the most precious boons to the Christian Church, and has been even more fruitful than might have been a long life of service. The first horror has given place to an awakened heroism and a great revival of missionary zeal.

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#### THE NEED OF NATIVE WORKERS.

WHETHER Dr. Perry will be able to return to Africa we cannot tell; but of one thing we are convinced the more by his experience, and that is of the need in all our mission fields, and especially in Africa, of competent native workers. It was in Dr. Perry's purpose to train native physicians as well as to attend to the medical treatment of our mission family, and he was making progress in that work. Now that it is interrupted we are in need of some well trained person to go and take up the work which he has laid down. It is our present and pressing duty to train the natives to do their own work.

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#### THE MISSIONARY BISHOP OF SHANGHAI.

WE give as the frontispiece of this number an excellent likeness of the Right Rev. Wm. J. Boone, D.D., the fourth Missionary Bishop of Shanghai. Bishop Boone, who arrived in this country last autumn, has been busy ever since in presenting the cause of his mission in different parts of the country. In a recent conversation he called attention to the fact that the progress of the China Mission was seriously interrupted by the civil war in our country, and the mission was nearly abandoned for a time. Schools were disbanded, and the pupils sent out into secular life. In 1864, when his father, the first Bishop of China, died, the Rev. Messrs. Schereschewsky and Thomson, with one native clergyman and a few communicants, represented the toils and prayers of many years. The work was revived, the schools reopened, and the Central China Station, at Hankow and Wuchang, was established under Bishop Williams, who took charge in 1867. The work was still further advanced by Bishop Schereschewsky, who in 1878 founded St. John's College and Theological School.

At the present time more than 1,000 scholars are in the various schools; there are sixteen native clergymen and twelve native candidates for Holy Orders. More than 2,000 have been baptized, and over 700 confirmed, of whom many have died in the faith; so that at the last report the number of communicants was but 359. Shanghai has always been a comparatively hard field, and it is strongly hoped that as the work is pushed at the new stations it will show larger results in the near future than in the past.

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#### A SIGNIFICANT SERVICE.

THE Rev. O. E. Herrick, Chaplain at Fortress Monroe, sends us an account of a service which was recently held in St. John's Church, Hampton, Virginia. "In the same parish," he says, "in which the first Indian child was baptized on this continent there was a service held March 23d last in which the Bishop who



officiated was a descendant of Pocahontas; in the choir were three Indian young men; and in the class that was confirmed were four Indian youths from Dakota. The Church of St. John, Hampton, Virginia, is in the place where the first settlers in Virginia first met the Indians. The walls of the present church were built in 1658. I was impressed by the thought that the Indians, who have been crowded West by the white man's civilization had come back to their own village 'Kichitan' to receive their confirmation by the hands of a descendant of Pocahontas. I would suggest that these incidents might be made the basis of some profitable reflections by those who are in the habit of watching the workings of Divine Providence and comparing them with some of the incidents of which we read in Holy Scriptures."

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#### CATHARINE LORILLARD WOLFE.

THE death of Miss Wolfe removed one of the most generous and constant contributors to the missions of the Church. Like her father, whose benefactions to missionary and educational work were many and large, Miss Wolfe was a most intelligent and conscientious giver, and her loss will be sorely felt by those who have been accustomed to receive of her bounty, and not least by this Society. It is greatly to be desired not only that some one may be moved to take her place as a benefactor but also that all Christians to whom God has given abundance would consecrate their wealth to His service in beneficent uses.

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#### URGENT NEED FOR TWO LARGE GIFTS.

AT its April meeting the Board of Managers was constrained to decline to authorize the rebuilding of St. Agnes' School, at Osaka, the need of which is so clearly set forth in the Japan news, and for which \$10,000 is required. The Board was also obliged to decline Bishop Ferguson's urgent request for a building for the Hoffman Institute and the High School near Cape Palmas, for which about \$7,000 is required, which need is set forth in detail in Bishop Ferguson's letter elsewhere. Here are an opportunity and an appeal to those who have the ability by a single and generous gift to confer an immediate and lasting benefit.

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#### COLORED MINISTERS FOR COLORED PEOPLE.

BISHOP WHITTLE, of Virginia, writes to a friend upon the subject of colored ministers for the colored race, as follows:

To your question, Is it so—as some one has recently said to you—that the negroes do not take kindly to the idea of being ministered to by clergymen of their own race? I answer emphatically, No. And if it were, would it not be contrary to human nature in general, and to all the facts of history? The truth is, that I believe they, more than any other race, need and demand a ministry of their own people. A colored man once said in an address at one of our councils: "A negro has two lives and a white man never sees but one of them, and therefore cannot understand him." In Virginia they demand their own separate Sunday-schools, churches and ministers. What God has put asunder, no man may join together. The whites and blacks do not mingle socially, and, in my opinion, never will except to a very limited extent. Consequently, besides that the white

man cannot understand his mode of thinking and seeing things as well as one of his own race, it is impossible for him as acceptably and successfully to perform the office of pastor.

Meanwhile, and until there are colored ministers sufficient to do all that is required, the work must be carried forward by the rectors and ministers that we have.

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### A CHEERING SIGN.

IN his tribute to that noble Christian woman, Catharine Lorillard Wolfe, on Easter Day the Rev. Dr. Huntington said: "I do not praise her because she was rich; but for this I praise her, that having in her hands the means of making her life a wholly selfish one she refused to let it become that and lived as one who must give account. It is one of the hopeful and cheering signs of the times, one of the tokens that forbid our ever despairing of the Republic, that there is observable a growing disposition on the part of our countrymen to recognize and act upon this principle of stewardship."

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### THE PRIVILEGE OF LABORING AS A MISSIONARY.

THE Rev. Mr. Appleby, missionary at St. Vincent, Minnesota, and Pembina, Dakota, writing to the *Churchman* of the "need of missionaries," says :

To encourage young men for the work who fear they may be forgotten if they go to some outpost of the Church, and to show them what may be done by the grace of God, I will tell them of a missionary who has been one from choice for over twenty-one years, and during that period he has had seventeen offers of preferment, three of which livings were in England, and God has seen fit to use him as His instrument during that space of time, in raising money for building or getting out of debt eleven churches, one school chapel, three parsonages, and one mission-house.

There seems to be a larger outpouring of the Holy Spirit upon the hearts of those who go to the mission field, and upon those who hear the Word of God, and the missionary frequently meets with so many encouragements in his work that he feels the manifest approval of "the Good Shepherd" leading him onward, and experiences often, oh, so often, an inward peace and satisfaction which this world cannot give, nor, thanks be to God, can ever take away.

It is the highest possible privilege to minister to Christ's sheep and lambs in the far-off mission fields of His Church.

May the holy life-giving Spirit touch and stir up the hearts of all God's people everywhere throughout the length and breadth of this highly favored country, to "pray" earnestly "the Lord of the harvest that He will send forth laborers into His harvest," even shepherds good and true, who will be willing from the heart to spend and be spent in the fast whitening mission fields of our beloved Church; and then all will go well.

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### WISE USE OF WEALTH.

THE month's report of noble gifts to the Metropolitan Museum of Art by Cornelius Vanderbilt, George I. Seney and Catharine L. Wolfe; of \$25,000 by young Mr. Carey to build swimming baths at Harvard College; of \$100,000 by S. B. Chittenden to erect a library building at Yale College, and of \$50,000 by George W. Vanderbilt to build a branch of the New York Free Circulating Library, presents examples of munificence for the good of society in which we



rejoice. We record such evidences of liberality with feelings of gratitude. More and more we desire to see wealth used for the betterment of society. Our Church colleges and seminaries and institutions of various kinds would be greatly aided in their work by suitable help in the way of equipment and endowment, and the missionary work would be advanced by like wise bestowments.

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### A SPHERE FOR SERVICE.

It is not strange in the multitude of periodical publications that a missionary magazine should be pushed aside unopened ; but the result of neglecting to read the reports of missionary work must be that the people remain uninformed of the progress and opportunities and needs of Christ's Kingdom in the world, and in consequence they remain unmoved by them. Does not the fact that many persons are so engrossed by other things that they do not fix their attention upon missionary matters go far to explain the slackness of intent and help on the part of the laity, and does it not suggest a field of usefulness for some earnest souls in employing their wits to induce persons of means to open and read *THE SPIRIT OF MISSIONS*? We fancy that the art of diplomacy could be applied in this way to very good advantage, and that the result might be beneficial in many ways.

An eminent clergyman, writing to us of his desire to have his people read *THE SPIRIT OF MISSIONS*, says :

I venture to say, that any one who will read that publication carefully for one year will not only find himself greatly enlightened and animated by the prospect of the Church's actual missionary life and labor, but wonderfully strengthened in all that constitutes a well developed moral and spiritual character. As a Christian, a citizen and a man he will be better equipped for the every-day relations and duties of life. If any man thinks that sort of reading dull or not worth \$1.00 a year he ought to have the prayers of the Church.

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### BRIEF MENTION.

TRINITY PARISH, Reno, Nevada, has sent an offering to the Board which is worthy of especial mention. An offering of \$275 from a parish in a missionary jurisdiction from which the population has been rapidly receding is an evidence of Church life which is very gratifying and suggestive. The missionary work which brings forth such fruit, deserves well of the more prosperous parts of the Church. We can fancy many a rector being stirred up by this incident to incite his people to do as well in their sphere.

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THE REV. A. W. Pierce, in charge of the Mission of the Good Shepherd (for colored persons) at Mobile, of which we publish in another part of this magazine an illustration, and a written description prepared by Mr. Pierce, thus describes in a printed circular an excellent work which he is doing in connection with that mission: "There is another subject, a private venture of my own, which some may like to know of. I have undertaken at my own expense the support and education of a very bright and capable lad (an octo-noon) whom I am training for Holy Orders, with the view of having him as my associate in this work when the time comes. This I think may be the simplest solution of the much discussed question, whether to employ colored or white clergy for the colored work, viz.: to use both combined. I determined to avoid the too frequent mistake of making a colored man half servant, half student while preparing for Holy Orders; which is most

apt to result in his retaining more or less of a menial character, and consequently being apt to become a failure. This lad shares my home and my table, not as an attendant but in each and every respect as any personal friend might do, and I find him in every way worthy of my confidence. This I conceive to be the natural and proper way to treat him, so that he may have not only a simple and manly *self*-respect, but also that of others whether white or colored."

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ST. ANN'S CHURCH, Brooklyn, began the celebration of its centennial anniversary by an all-day missionary meeting on April 19th. The several departments of missionary work were well presented in able addresses, and the day was thoroughly enjoyed by those who attended. It is the purpose of the rector to place missions in the forefront in entering upon the second century of parish life.

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BISHOP SCHERESCHEWSKY contributes an able article to the *Churchman* on the resemblances and correspondences between Christianity and Buddhism, maintaining that Buddhism borrowed from Christianity in those respects in which they resemble each other. The Bishop, though so long retired from the active missionary work by reason of sickness, shows that he has lost nothing of his mental vigor and ability to deal with living questions.

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DR. PERRY went from the ship on his arrival, April 18th, to St. Luke's Hospital, New York, where he is receiving every care and attention. "And this," says the Superintendent of St. Luke's, "we cheerfully give as a contribution to Foreign Missions."

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CHRIST CHURCH, Delavan, Wisconsin, which is a free church, asks a pledge from its members, not only for the parish expenses but for general Church objects, leaving it optional with each contributor to say how his offering shall be divided between the several objects named in the pledge card which is given out at the beginning of the year. The system has been in use six years, and has worked well. In this way Domestic and Foreign Missions receive a portion of every Sunday offering.

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PARTICULAR attention is called to the letter of the Rev. Mr. Page, giving an interesting account of the organization of the Japanese Christians of the American and English Church missions into "The Church of Japan."

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THE SPIRIT OF MISSIONS and other publications of the Society are sent to all the clergy, because they are regarded as the representatives of the Society and are expected to make its needs and claims known to all their people, and to gather their offerings and send them to our treasury. Occasional publications are sent for distribution among the people and the children of the Sunday-schools, to supplement the faithful work of the clergy in the hope that a good return will come back from every congregation.

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THE Madison Square (Presbyterian) Church, New York, gave \$9,300 in March, in its annual collection for Foreign Missions, of which five dollars came to our Treasurer.

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WE wish we could attach an electrical ticker to this number of our magazine, as is done in shop windows, if by any means we might attract the attention of our Church-people to the present urgency of our missionary work and make them see and know that the present is the time of opportunity, the hour of duty, the moment of great importance to do the work to which God is calling us. The present only is ours. The fields are white to the harvest. Men and means for the work are wanted *now*,



## MONOTHEISM IN CHINA.

THE ancient Chinese believed in the personality, the spiritual nature, the omnipotence, the justice and the benevolence of God. In the ancient books which Confucius edited, and those which he and his earliest disciples wrote, God is called "Supreme Ruler" and "Heaven," the latter word being used by metonymy for the God of Heaven, as when we say, "Heaven reward you," "May the blessing of Heaven rest upon you." When Confucius had finished his labors of editorship and authorship, he solemnly dedicated the fruits of them to Heaven. He returned thanks upon his knees for having had life and strength given him to accomplish the work, and implored Heaven to make these labors a benefit to his countrymen. As Dr. Moule, the Bishop of Mid-China, said in a recent sermon in Norwich Cathedral, England: "Confucius undoubtedly believed in a divine power; a God, the Lord paramount of the earthly monarch, whose authority Confucius so constantly asserted; a God who heard and saw the actions of men, and sent down weal and woe according to the justice of their deserts."

These Confucian classics are studied in all the schools, and are found in all but the poorest families, and the effect of them may be seen in the solemn oath which is taken by the finger pointing to Heaven, and by the proverbs which are on every lip. They say, "Above the heavens is Heaven." Among their many proverbs are, "It is man's to scheme, it is Heaven's to accomplish," "Nothing can escape the eye of Heaven," "There is nothing partial in the ways of Heaven," "You may deceive men, you cannot deceive Heaven."

Chinamen when in great affliction of mind, body or estate, have been known, for a time at least, to give up the worship of and the trust in the false gods imaged in their temples and their homes, and, prostrating themselves before an open window, or on the ground in the open air, pray earnestly to Heaven. Many followers of Confucius seem to recognize the duty of regularly imitating him in the worship of Heaven. On the days of the new and full moons they proceed to the square open court around which the family house is built, and there, under no covering but the sky, they kneel and pray and burn incense to Heaven.

The most solemn and imposing service in China is when, once a year, the emperor, as the head, representative and *pontifex maximus* of the nation, and attended by the magnates of the empire, sacrifices to and worships Heaven. This sacrificing and worshipping is not done in a temple made with hands, but under the open vault of the sky, and on an immense, three-terraced, marble platform called the Altar of Heaven. This has been the custom from time immemorial, and on this primeval altar still rest some rays of the primeval faith.

These rays, however, are now comparatively few in number, and the primitive faith is now greatly obscured in the minds of the Chinese generally, and almost obliterated in the conception of many of them. Nearly all who believe in the existence of the Divine Majesty, supreme in power and goodness, also believe in and worship inferior divinities, and they also pay divine honors to Confucius, though the sage was careful to say to his disciples that he had not attained to the virtues of even "the superior man." Worse still, very many of the Chinese have materialistic views of God, and confound Him with the place where He resides, and with the earth which He has created. They have deified the throne and the footstool, and they adore them more than the ineffable Majesty enthroned in Heaven. The presence of gross material views in their minds leads them away from the one invisible Ruler to the world which He governs. Much the larger part of the Chinese instead of saying that they worship God will say that they worship Heaven and earth, the two ruling powers in nature as they think. Misled by the priests of Taoism, the major part of the Chinese no longer speak of one *Shang Te* or "Supreme Ruler," but they say there are sixteen, each being supreme over a separate order of divinities. Then, too, there is the opposite mischievous error of the modern philosophical school, led by the brilliant and very popular writer, Chu Hi, that has identified God with an abstract principle, and maintains that there is no distinction between God and *le*, which is reason, the law of the world.

Occasionally, however, an intelligent Chinaman is met with who rejects both the rationalism of Chu Hi and the prevalent

polytheism, and who holds to the ancient faith as taught in the ancient classics. One such is referred to as follows, in the *Chronicle of the London Missionary Society*, by the Rev. W. Muirhead, of Shanghai: "A particular case came before me a short time ago of a man from the most westerly part of China. He was interested in what was being said, but owing to his dialect being widely different from that spoken here, he failed to apprehend the address, until I got

down among the audience and found where he belonged to. Then, employing his own dialect, we entered into a lengthened conversation. He maintained the ancient monotheism of the Chinese in the strongest manner, and quoted long passages from the classics to this effect. He had never heard the Word or read any Christian books, but had drawn his ideas of natural religion from the teachings of his native classics."

JOHN LIGGINS.

### SCATTERING AND YET INCREASING.

As is well known, the late William E. Dodge, of New York, was a most generous contributor to various objects of Christian benevolence, and especially to Home and Foreign Missions. The Rev. T. Edwards tells, as follows, how Mr. Dodge learned to give, and how wonderfully he was prospered: "Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school, there to be educated for the Ministry, that he might go back as a preacher of the Gospel to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened ultimately led to the establishment of the Sandwich Islands mission.

"Young Dodge, then quite a lad, was at this same school in Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the

story of Obookiah and in his plans for doing good, and anxious to do something to aid them. Having, like most schoolboys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally proposed to one or two of his associates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission. They did thus; and,' said Mr. Dodge, as in later years he told the story, *"from that day it seemed as if everything I touched prospered."*

"Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it, and all his lifetime he was singularly prospered; and though his benefactions were numerous and most liberal, the bestowments of Providence were larger still."

### ACCOMPANYING RESULTS OF MISSIONS.

THROUGH God's blessing upon the missionary work men are not only saved from their sins and made inheritors of the Kingdom of Heaven, but manners and customs are improved, home happiness is increased, laws are bettered, education is established, commerce is speeded, industry and thrift are promoted, and peace and security advanced. Robert Moffatt says that no sooner were the Bechuanas brought under the influence of the Gospel, and their fierce lives surrendered to Christ, than they "manifested a desire to clothe themselves and to keep clean their persons. They began to improve their dwellings, and in a simple way to furnish them. They wanted ploughs, wagons and other agricultural implements. They entered readily into commercial relations with foreigners, and in a few years their import of foreign manufactures

amounted to £250,000, paid for in the produce of the soil."

Along the Cameroons river, on the Upper Guinea coast of West Africa, there are many populous villages, and in these villages missionary work has been very successful. An English traveller who pretends to no sympathy for evangelistic work, and no personal regard for Christianity, writes as follows concerning some of the changes which have taken place there: "I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished; witchcraft hides itself in the forest; the fetich superstition of the people is derided by old and young; and well-built houses are springing up on every hand. It is really marvellous to mark the change that has taken place,"



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

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## MISSION WORK IN NORTHERN TEXAS.

### NEED OF CLERGYMEN.

My most urgent need at this moment is clergymen. I have seven churches without any ministerial service, and four rectories without inhabitants. The salaries which can be relied upon run from \$800 per annum to \$1,000. These figures do not promise any extravagant luxury, yet good and true men live on less, not only in the Ministry but in other avocations. Why, then, do the vacancies continue? The question is not easy of answer in few words. No doubt the causes are deeply seated and remote from observation. I shall not attempt any explanation. I merely state the fact of ministerial need in this field, with the salaries which can be secured, and leave the matter to the missionary spirit of the Church for action.

### THE DROUGHT.

A very large area has suffered very severely from the drought of last summer. The government of the state and private benevolence have done much to relieve cases of distress; yet not only have many poor farmers been compelled to abandon their homes, but large numbers of merchants and business men have been forced to move away to California or other more prosperous regions. This state of facts has reduced the financial ability of the parishes situated within this region. Especially is this the case at Abilene and Baird. At the latter place the new church was nearing completion when the crops began to wither. The people became gradually poorer, and finally were reduced to want in many instances. Many moved away to other places in and out of the jurisdiction. Those who had promised aid toward the church were unable to pay.

For this reason a small debt of \$500 remains, and it is quite out of the power of the people—a mere remnant—who have continued at Baird, to raise it. No words of mine shall add to this pathetic narration.

### NEW CHURCHES.

Portions of this vast region are as much more prosperous than usual as those just referred to are the reverse.

At the little town of Maryan, which has suffered from the drought but not lost its courage or people, I laid the corner-stone of St. Peter's Church, on Monday the 14th of March. The Rev. C. H. S. Hartman, Deacon in charge, presented at the morning service a class of three for Confirmation, which was ministered in the Baptist church, which had been kindly loaned to us. In the afternoon the whole village gathered at the site, and seemed immensely interested in our proceedings. One inquisitive Texan boy carefully inspected the satin of the episcopal habit while the Bishop was making his address. No doubt the boy was anxious to be assured that there was no sham about the material. The incident caused a pleasant smile to play upon the features of the ladies in the immediate vicinity. The poor people of this place have given out of the abundance of their deep poverty a sum sufficient, with \$300 on deposit in Philadelphia, to build their little chapel. The money is all collected, and the work will be carried on without delay.

I am off to-day to Hillsborough to open the new Church of St. Mary, which the poor people there have at length completed. Here the poor widow has taught her little Sunday-school for about thirteen years, hoping against hope, and praying without ceas-

ing that she might see the church built before she falls asleep in the Lord. She is a graduate of St. Mary's, Burlington, New Jersey; learned in her school the principles of the Gospel of Christ; and after all these years the fruit of that early sowing is seen on the prairies of Texas! The church needs everything in the way of interior fitting. Any one who may see these lines may send such things as are required for this little sanctuary; chancel furniture, books for lectern and altar, font, Communion vessels and linen, etc. I purchased the site long ago with funds received from England, and have added \$400 besides, gathered mainly in Philadelphia, New York and Boston.

At Waxahachie a site has been purchased by the people. They have also raised about \$1,500 by subscription, to which I am enabled to add \$500 from a friend in England. They have adopted a pretty plan, and hope to have the corner-stone laid about the 17th of April.

At Ennis a site has also been purchased by the people, on which they propose to build a small church immediately. I have promised to aid them with \$250. I write this in the humble confidence that I may be enabled to keep my word. The people are few and poor. They will need many things

and much encouragement in the execution of their enterprise.

At Paris the city has grown greatly, and the parish feels the general prosperity. The church is much too small for present needs. They have resolved to build a new church, for which I have had plans prepared. When completed the building will be very neat and churchly in character.

A new mission is very urgently needed in Dallas and also in Fort Worth. There are no funds at hand for this noble work, and I fear like so many others the favorable moment will be suffered to pass. Voices of a similar kind reach me from many other growing towns, but I have no means with which to meet the cry of the people, nor have I missionaries to carry the message of the Gospel. We are doing what we can with lay-services. Good men and good women keep the children together, at least to some extent, and I spread myself over as wide an area as possible. Yet many places cannot be reached at all, nor is there any prospect of their being reached until men of real missionary spirit and adequate gifts offer themselves for the work.

ALEXANDER C. GARRETT,  
Missionary Bishop.

DALLAS, March 19th, 1887.

### *THE MISSION TO COLORED PEOPLE AT MOBILE, ALABAMA.*

THE cut on the opposite page shows the present mission building. This is the principal Church work among the colored people in Alabama. It is the revival of an old work bearing the same name. As far back as 1854 a mission was organized for the colored people; a church was built, called the Church of the Good Shepherd, and a clergyman put in charge. It flourished until after the civil war, eighty-nine persons being confirmed during that time; but with the change in condition came a change in the feeling toward the Church, and the whole work rapidly died out.

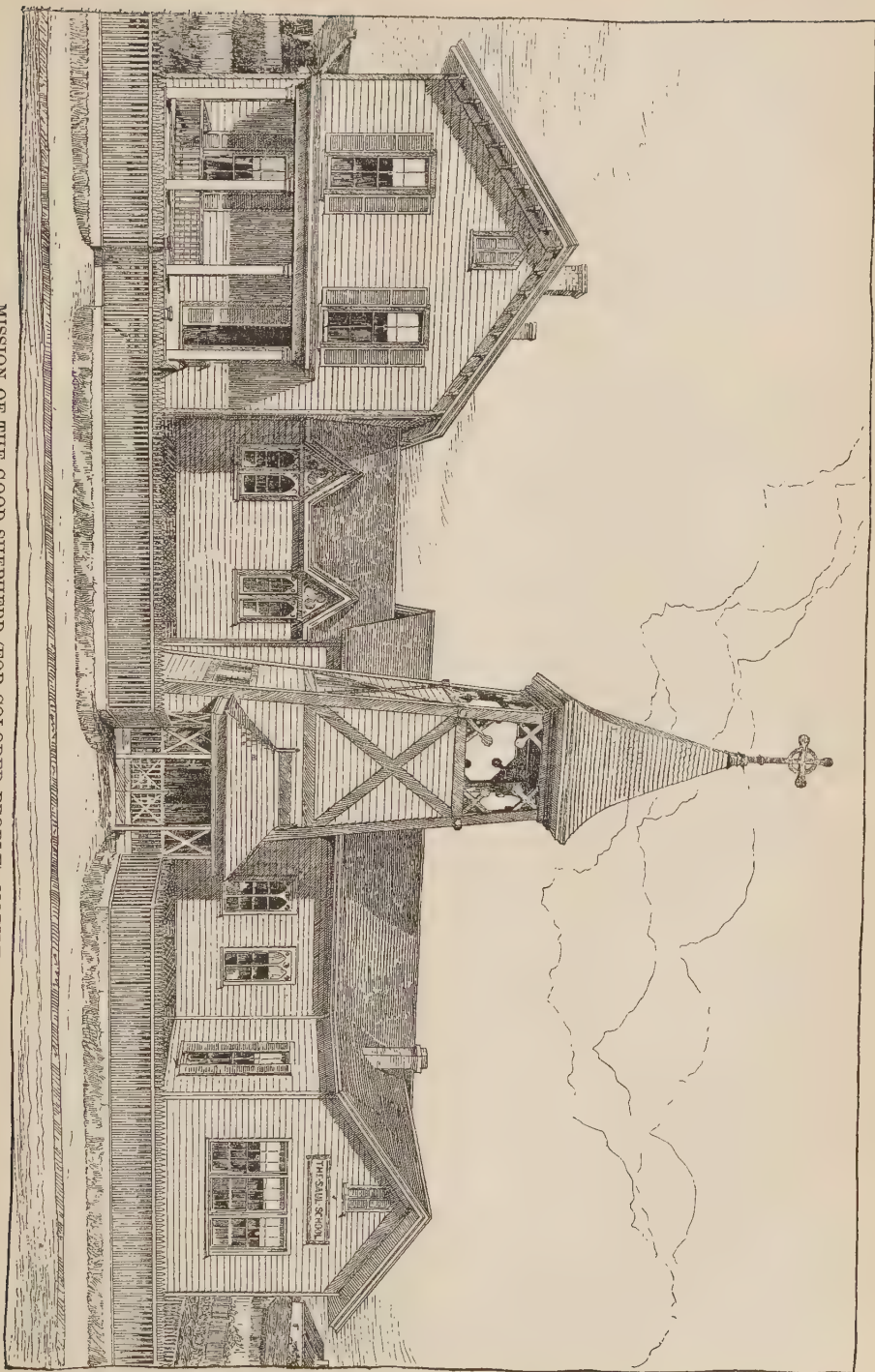
When Bishop Wilmer determined, a little over three years ago, to resurrect the mission, nothing was left except a lot in a neighborhood unfit for a church. This was sold, and three lots of the present site were purchased with the proceeds. A small congregation was collected, and services were held in a hired hall for some time, until, through the generosity of Mr. Wm. Butler Duncan, of

New York, two buildings were erected. About a year ago two more lots were bought (making five in all), and a gift of the Rev. Dr. James Saul, of Philadelphia, enabled us to put up an additional building, connecting the other two, and making a total length of 120 feet with a depth of 51 feet at the wings. The left wing is the rectory; the right wing is the school-house, and the central building is the chapel. The grounds extend in front from street to street 226 feet, and run back 170 feet on the side street to the left, and 113 feet on that to the right. Everything is in perfect repair and fully insured, and there is no debt whatever.

The work has gone through the usual struggles incident to a new enterprise, being nearly exterminated when scarcely a year old by the colored lay-reader put in charge of it, who went over to the Reformed Episcopal body. The mission is now in good condition, numbering 164 actual parishioners, besides many others attending the services.



MISSION OF THE GOOD SHEPHERD (FOR COLORED PEOPLE), MOBILE, ALABAMA.



The number of communicants is 30. The number of children attending Sunday-school is 100, and each one is required to attend Sunday morning service in order to be admitted to school in the afternoon. The day-school numbers 29, and is taught by Sister Mary and Miss Mary Woodcock, both of the Church Home for Orphans.

This mission is one of the most important works amongst the colored people, and is being established on a broad and firm foundation. For the present, it is almost entirely dependent on outside help for its

support. It costs at present \$1,200 per annum to conduct it, including all salaries, etc. This is the first introduction of this mission to the Church at large, and while there are so many more things I desire to speak of, yet it would not be just to occupy more space when so many others desire to speak through this organ of the Church. I will only add that we need help now, both for keeping up the work as it is and for adding to it.

A. W. PIERCE, Priest in Charge.

MOBILE, ALABAMA.

### MISSIONARY INTELLIGENCE.

ARKANSAS.—Bishop Pierce writes from Little Rock, March 10th, notifying the Board of his appointment of the Rev. Henry A. L. Peabody as a missionary. The Bishop says: "Mr. Peabody is a Deacon lately ordained by me. He was a student at Nashotah. Mr. Peabody will do mission work in connection with the cathedral, helping to carry on the work we have begun among the colored people in Little Rock, and also officiating at places on the railways leading hence. The calls for our services are constantly increasing, and I shall need another worker at my missionary centre. We open up a new work at Arkansas City, 113 miles from here, next Sunday. Our colored mission, now called St. Philip's, and carried on in a hired hall neatly fitted up, is full of promise. I am daily convinced more and more that my plan of working from the cathedral as a missionary centre is going to prove very fruitful."

Writing again under date of April 7th, the Bishop mentions the fact that since September 1st, 1886, he has travelled 5,794 miles in doing his work. He also says: "I am glad to say that the colored work here in Little Rock is very promising. I baptized two adults last Sunday, and shall probably confirm six or eight on Easter Day. Of the ninety-nine already confirmed since our last diocesan council thirty-two have been presented by the cathedral clergy."

COLORADO.—The Rev. William Worthington, missionary, writes: "Our Sunday-school is now self-supporting at Saguache. As my visits to this place (twice a month) are always in the evening, the Sunday-school work has been carried on by Mr. and Mrs. Cornelius. He is the son of the late

Baptist minister in this place, and was confirmed by the Bishop at his last visitation. As the Methodists and Baptists are very strong here, we look upon our Sunday-school with a feeling of thankfulness to God. The children have presented the Church with a stone font. Some sixteen children are now ready for Baptism.

"The Church services at Villa Grove have been very well attended this quarter, a great improvement over last year. A class of four (two men and two women) are ready for Confirmation. Half of our congregation is now composed of men; but it is hard to keep them from the saloons. The men have had a good education, being mostly Englishmen, and are inclined to scoff and ridicule. The other day while on a visit to a parishioner, my heart was gladdened by the news that 'they had prayers every evening.' A year ago the husband ridiculed the idea. It was a gleam of light, and did me a world of good. It seemed like a word of encouragement from the Master."

Since the population of mining camps is "floating," the work at Bonanza is in some respects unsatisfactory. The Church, however, has the field there to itself, and is slowly overcoming prejudice. Three persons have been prepared for Confirmation. The services are well attended, and hereafter two services will be held each month.

MONTANA.—*Ordination.*—Bishop Brewer gives an account of the ordination to the Priesthood of the Rev. Arthur Bascom Howard, Deacon, at Deer Lodge, in this jurisdiction, on February 15th. The ordination recalled a similar service held in



the same place eleven years before, when the Rev. Mahlon N. Gilbert, now the Assistant-Bishop of Minnesota, was advanced to the Priesthood by Bishop Tuttle. The interests of the mission are in a hopeful condition, and the Rev. Mr. Howard's services are very acceptable to the people.

*Butte City.*—Bishop Brewer conducted a Lenten mission at Butte City. He writes: "Never before have Lenten services been so well attended. Never before have there been such earnestness and zeal manifested in the parish. A class numbering fifteen was confirmed, and the largest number were present at Communion that I have ever seen in Montana. The parish is doing well. The people are devoted to their rector and the rector is devoted to his people. This is as it should be, and when that is the case, there need be no doubt that God's Kingdom will prosper. There is no debt except the debt on the rectory, and that is being extinguished as fast as the payments become due. I can see a constant improvement and increase. There is growth in grace. There is a multiplying of power. There is a development of influence. All this is as it should be. The rector does his work: the people follow his leading; and God gives His blessing to all such work as this."

*SOUTH CAROLINA.*—The resident correspondent at Rock Hill of the *Charleston News and Courier* writes to it of the mission to colored persons of the Rev. E. N. Joyner, as follows: "There is here a promising if not flourishing mission for the colored people under the auspices of the Episcopal Church. The present rector began to hold services occasionally for them, in one of their own churches, something more than two years ago. He then, with the endorsement of the vestry, the co-operation of some of his own congregation, and the good-will of many of the towns-people, not Episcopalians, opened a Sunday-school, a small room being rented for the purpose. In the meantime a lot was bought in a convenient place for future buildings necessary to the objects of the mission. To buy this lot contributions were made by the citizens of the town generally without respect to creed or shade of doctrine. The Sunday-school has gone on quietly, doing its work, not as effectively as it might, to be sure, owing to

the small size of the room, from which many have had to turn away, and others have been discouraged from attending for fear of being 'crowded out.' The mission contemplated by the rector from the beginning included a thorough mission day-school to be taught by a competent white man, who would have it in his power to devote his time to the end in view. This has been accomplished. A parish school was opened three weeks ago, under Mr. W. L. Melli-champ, late of Chester, who is himself, under Mr. Joyner, the rector, preparing for the Sacred Ministry. The day-school is taught in the same small room rented for the Sunday-school, but a new and large building, 26 by 50 feet, will be occupied in a few days as both school-room and chapel, the latter until another and more suitable building can be provided for. . . . I am permitted to add that a practical feature is to be added as the work develops and means are provided—that is, an industrial department. The colored patrons are to be trained in the useful and manual arts, and both men and women taught, not only to rely upon and help themselves, but how they may carry their knowledge into effect. The helplessness and semi-vagrancy of so large a proportion of our colored population are, no doubt, owing in great measure to the want of training and the absence of skill in every department of industry."

*New Mission to Colored Persons.*—The Rev. C. M. Pollard writes: "With the consent of the Bishop and the agreement of the congregation of St. Mark's, Charleston, I will soon begin a new mission work in Summerville, a little town of some 2,000 inhabitants, about 1,000 or more being colored people. It is twenty miles from Charleston. I will give one service on the fourth Sunday of each month and as many week-day services as will be practicable. There are fourteen communicants, formerly members of St. Mark's Church, to begin with, and a nucleus of some twenty or thirty children to be gathered into the Sunday-school. We have in hand \$350; but it will require about \$1,000 to build such a church as is needed for that place. The lot, 100 feet by 100 feet, has been paid for, and now we only need a building. I have already had two services in the parlor of Mrs. Spring, the mother of this movement, and the room was crowded."

# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

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Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

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## ORGANIZATION OF THE CHURCH IN JAPAN.

I SUPPOSE that your Japan letters have told you more or less of our recent conference and synod, held in Osaka, February 8th-14th; for both assemblies, and especially the synod, had been anticipated with much interest and with some little anxiety as well.

The report of the committee appointed by the House of Bishops, I think, said that the proposed constitution and canons had been approved by the Japanese. This was a mistake. They had not yet been laid before the Japanese, and the synod was convened for the express purpose of considering the proposed constitution and canons. The committee of last July which drafted them, was a delegate conference of the three missions. This delegate conference, consisting of three delegates from each of the missions—namely, that of our Church, the Church Missionary Society, and the Society for the Propagation of the Gospel—with the two Bishops, sent its draft to the various stations to be approved by those missionaries who had not been present at the conference; and after being approved by the missionaries in general it was sent home to America and England. Still, the missionary body as a whole had not yet met to discuss them, and the Japanese had not considered them at all. Certain brethren on the English side of the house, who had not been present at the delegate conference, took a very pessimistic view of the whole matter, considering that the time was not yet ripe for such a movement, and at any rate the present temper of the Japanese was such that the proposed plan was sure to be materially modified, and perhaps so flatly rejected as not even to be taken by them into serious consideration. Most of

us were hopeful, but with a hope dashed with a good deal of apprehension.

The foreign brethren met in conference at the appointed time, on February 8th, and remained in session two days and a half. Such of the Japanese delegates as already had arrived met in session by themselves. One hopeful sign of their temper was that they were very constant in prayer for a blessing upon the synod about to meet. It is fine to see how thoroughly these Japanese, who but a few years ago were without God or hope in the world, realize that this God is their God, and very near at hand for all that they call upon Him for. The afternoon of the first day was largely given to a consideration of the question how best to promote a larger union among Christians in Japan than the one which we were about to form. A committee, consisting of the two Bishops and three clergymen, one from each mission, the Rev. Mr. Tyson, of the Church Missionary Society, the Rev. Mr. Lloyd, of the Society for the Propagation of the Gospel, and myself, from our mission, was appointed to confer with other Christian bodies upon this subject. The discussion of this whole matter of Christian unity had a most happy reflex influence upon ourselves, I think, and upon the Japanese. The latter are earnestly desirous (I speak now of the whole body of Japanese Christians and not of our own people alone) of seeing in Japan a truly national and comprehensive Church, which shall include so far as possible all the baptized followers of Christ. In any such movement our Church must occupy a ground of advantage, and I think that we are taught more than others to desire and pray for the unity of all Christ's



followers, but our position has not always been understood, and we have often been misrepresented. The manifestation of our desire for unity gave the Japanese unmixed pleasure, and, I believe, tended to preserve and increase the cordial understanding between us and them, which was shown when we met in synod.

The draft of the constitution and canons was considered item by item in the conference, and amended in some minor points. One of these was that there should be one standing committee for the Church in its present state, partly appointed by the Bishops and partly elected by the synod. The foreigners finished their conference by noon of the third day, February 10th, and were waited upon by a delegation from the Japanese conference, with the request that the afternoon be devoted to a consideration of certain points which they did not wish to discuss, but about which, since they did not fully understand their meaning, they wished to ask some questions. After their questions had been answered they would like to meet again in consultation by themselves before meeting in synod. Their making such a request showed that they had been discussing the proposed matters, and would be likely to come into the synod with some very decided opinions of their own.

I happened to be one of the committee which was appointed to meet the Japanese, at which I was quite rejoiced, as I was eager to see what indications there might be of their feeling respecting the proposed constitution and canons. The whole body of the Japanese delegates met the committee, and any one was at liberty to ask any question that he might please; but as soon as we met, one tall, fine-looking man, with a dark face, got up and, frowning heavily, said that the book of the canons which he held in his hand was a very fine thing indeed, but there was one question which he would like to have answered before the canons were considered at all. Were these canons, etc., prepared only for those churches and congregations which were dependent upon the missions? He belonged to a congregation independent of missionary assistance, and he did not see anything in the canons for the benefit of such a congregation as his. Two other men rose up and, looking as black, and with equal displeasure and dissatisfaction, said that they agreed with the

former speaker in asking the same question. My heart sank within me, and I thought that if this is the temper in which our Japanese brethren are coming into the conference with us, then there is but small hope of a successful issue to the synod. These three men belong to St. Paul's Church, Osaka (our mission), and fancied that they saw in the canons certain dangers to themselves, canons formed to curtail their liberty, etc.; but I soon perceived that these men did not have the sympathy of the rest of the house, and after some three-quarters of an hour had been consumed by them, they were disposed of with the understanding that the particular canons by which they were aggrieved would come up for consideration and discussion in their proper turn, whereupon the other brethren proceeded with their questions. The replies given to these were so satisfactory that at the end of the session they with one voice said that they thought it unnecessary to go into consultation by themselves, but would be ready to meet us in synod the next morning.

The session of the synod lasted from the 11th to the 14th, Sunday intervening, at which time we met for a united service and Holy Communion in St. Timothy's Church. The Rev. Mr. Tai preached the sermon. Bishop Williams and Bishop Bickersteth took the Communion service, and were assisted by the Rev. Messrs. Yamagata and Kanai. About 160 persons received the Communion.

In all their discussions the Japanese showed a cordial reliance upon the judgment and good will of their foreign brethren, and yet there was a manly and outspoken expression of their own opinions and views, which they did not hesitate to show by a vote when the time came. There was a manifest willingness to be led by their proper leader, combined with a desire to follow intelligently and of conviction, and a free will, which it was quite delightful to see. We could not have asked for a better and more cordial understanding, and we all, at the conclusion of the synod, went to our homes rejoicing. The brother who had taken the most pessimistic view of the attempt at union was constrained to acknowledge openly that the Japanese were much better prepared for their first lessons in the art of self-government and self-direction than he had supposed, and he was glad of what had been done.

We have taken a long step in advance, and the work of the Church in Japan will, I am sure, receive a new impulse. Immediately after the adjournment of the synod, Mr. McKim and I took Mr. Tai with us and went the whole round of our country sta-

tions, and the believers everywhere were greatly helped and cheered by the reports of our now completed union, and by Mr. Tai's eloquent and effective addresses.

HENRY D. PAGE.

OSAKA, JAPAN, February 24th.

### ANNOUNCEMENTS.

*Africa.*—Dr. Ralph St. John Perry, whose severe illness was mentioned in the last number of this magazine, has been compelled to come to the United States in pursuit of health. He left Cape Mount on the 15th of February, and embarked at Monrovia on the 6th of March, upon the steamer "Ella Woerman" for Hamburg, and from thence for New York by the steamer "Rhoetia." He arrived on the morning of the 18th of April. Dr. Perry was accompanied to this

country by a little boy of the Vey tribe, about eleven years old, whose name is Royal E. Fox Soe, the beneficiary of the "Royal E. Fox" scholarship in St. John's School, Cape Mount. The doctor testifies very cordially to his companion's faithful care of him.

*Japan.*—The Rev. A. M. Lewish, who sailed for Japan from New York, December 9th last, *via* Suez Canal, arrived at Yokohama, March 2d, and reached his station at Tokio in the evening of the same day.

### AFRICA.

#### THE REBELLION OF HEATHEN CAVALLIANS.

LETTERS received from Bishop Ferguson, written at Harper, and enclosures made by him, since the issue of our last number, show that the revolt of the heathen Cavallians was still in progress, with serious results.

In a letter dated February 2d, the Bishop writes: "The enclosed letter from the Rev. Mr. Valentine shows continuance of hostile feelings and war preparations at Cavalla. It exhibits also a most heartrending picture. Notwithstanding nearly a half-century of earnest, faithful missionary labor for the salvation of the Cavallians by some of the most efficient workers that have ever enlisted in the cause, both foreign and native, they are still wilfully destroying human life with savage cruelty, and practising all other horrible heathen customs. I verily believe that the war which is now pending is to be a conflict between light and darkness; and we shall have cause to thank God for permitting it if it will terminate in such a way as to lead to the success of the Gospel among this people. May God grant it.

"I enclose also a note from Messrs. Collins and Neufville, our teachers, disclosing a secret plot, made by the heathen of Cavalla to kill off the Liberians. Intercourse has not been interdicted as yet; so that while the men have of their own accord ceased to visit us, their women sometimes

come for traffic as usual, and would therefore have had an opportunity to carry out their malicious design. It has also been reported that the enemy is in possession of a dynamite bomb which they intend to convey secretly into this community to do damage. We have great cause to be thankful to God for the discovery of the plot. Nothing is now allowed to enter this town without a careful inspection."

Writing again on the 19th of February, the Bishop says: "Events have proven that the apprehension which I expressed in reference to the Cavalla difficulty was well-founded. On the night of the 13th inst., through an unpleasant altercation between the loyalists and the civilized rebels, it was ascertained that a plot had been formed by the heathen to fall upon the loyalists. The altercation, which was a sad affair and well-nigh caused us to mourn the loss of our faithful Presbyter and superintendent of the station (the Rev. Mr. Valentine) and perhaps others, proved a fortunate occurrence; for it was then discovered that it had been secretly planned to kill some of them, and that the attack would be made on the following day. The Christians were secretly urged by their heathen friends to leave before morning, as the rebels were distributing ammunition and making other warlike preparations. They therefore met together to determine what was best to be done, and



decided to leave at once by stealth. I enclose herewith a letter which Brother Valentine sent up to me from Graway on their arrival there. A similar communication was sent to the superintendent of the county, who, in reply, invited them to come up to Harper. A number of Americo-Liberians went down to Graway to meet them and render such assistance as they might need; and on the following day, February 15th, they came up.

"The citizens have manifested deep sympathy with them. Houses have been provided for their use during their sojourn here, and liberal contributions made toward their support. On the third day after their arrival a public reception was given them; and I wish you could have listened to some of the speeches that were made on both sides.

"The Church has cause for devout gratitude to Almighty God for this unmistakable evidence that her work has proved a success in the case of this little band of Christians from Cavalla who have forsaken houses, brethren, sisters, father, mother, wife, children, and lands (this is literally a fact) rather than relinquish the position which they have taken on the side of Christianity and civilization.

"We would rather not have had this trouble, especially at this time; but the Lord permits it, and it will not be devoid of its benefits as well as of its perplexities. The little band of native Christians (over three score and ten souls), sacrificing so much that is dear to them, and marching away from heathenism, speaks volumes in favor of the work in which we are engaged. We are assured of great possibilities if we are only faithful. The recent thrilling reports from Uganda, coupled with what we are now witnessing here, as well as similar events that have transpired elsewhere on this coast, are proofs that poor blind Africans, though sunken low in heathenism and degradation, can, like the dry bones in Ezekiel's vision, become an exceeding great army of living men, under the influence of the Holy Spirit, holding fast to the truth and, if need be, dying for it, proofs that must remove every vestige of doubt from the minds of even the most sceptical.

"I send also, under another cover, a copy of a communication from the citizens addressed to the President of Liberia, which

contains an appeal for aid for the distressed Christians. They are in great need, having left their means of subsistence at Cavalla. Of course, I do not refer to our school folk; they are provided for. I have rented a house for each of the schools that have come up from Cavalla, and they are now going on with their work."

On the 21st of February the Bishop writes: "This is a supplement to my last of the 19th inst. As you are aware, we had concluded to move the Hoffman Institute permanently before the present trouble came on, and were only waiting until you could raise the means. Now that necessity has compelled the removal of the schools, we shall all be very glad if the Board can see its way clear to authorize us to build at once.

"I first thought of rebuilding on Mount Vaughan; but if a more central locality can be obtained, I now think it would be better, say, about midway between the Cape and Tubmantown. But the land is owned by private individuals, and I am not sure that a suitable location can be had. We need a good site for the buildings and a large tract of land for a farm. The High School, as a preparatory department of the Hoffman Institute, should go with the latter, so as to be under the immediate supervision of the principal. I do not mean to withdraw altogether from Cavalla. When the trouble is over we should place an ordinary boarding-school there, such as we have at other stations.

"I wrote you some time ago that I estimated the cost of a building for the Hoffman Institute at \$4,000. If we are to have the preparatory department, we shall need an additional building for its teachers and pupils, besides the necessary out-houses. I now fix the estimate at \$7,000 for all. The buildings must be of substantial material, and should be large enough to accommodate fifty pupils and four teachers.

"I hope the Board will regard this in no other light than that of an urgent necessity. We *must* have training institutions if our work is to be a success. Let the Church now give us first-class training schools, and I will guarantee a number of properly qualified men and women, raised up on the spot, in a few years to push forward the work of Christianity and civilization in this land."

## JAPAN.

## A TOUR OF COUNTRY STATIONS.

IF you are not tired of receiving reports of country tours, I should like to tell you of one lately made by Mr. Page and myself, accompanied by the Rev. Mr. Tai, one of our native Deacons, who had come to Osaka for the first general synod of the Church in Japan. The synod closed on the evening of the 14th inst. On the 16th we went to Wakayama. That evening we preached to about 400 people. Mr. Tai, who attacked some of the popular superstitions, was frequently interrupted by shouts of disapproval, but toward the end of his address received considerable applause.

The next morning the Holy Communion was celebrated, and Mr. Tai made an address full of wise encouragement and exhortation. In the afternoon we went to Nate, and that evening preached in the largest hotel in the village, the preaching chapel not being large enough for the crowd wishing to hear. Since our return we have been told that the service at Nate was very fruitful, four adult catechumens being the result of it.

On the forenoon of the 18th we went on toward Gojo, making three stops by the way to visit and instruct catechumens at Kawashima's school, Hashimoto and Takahashi. In the evening all three of us spoke in the theatre at Gojo, Mr. Tai making two addresses. More than 600 people were present, among whom were a number of Buddhist priests, who, I think, incited the people about them to make as much disturbance as possible, because every interruption we had came from those near the priests. The audience seemed nearly equally divided between the friends and enemies of Christianity. The next morning we said Morning Prayer, four catechumens were admitted, and Mr. Tai made an address to the little band of believers.

We called while at Gojo upon the Christians, and at the houses of two judges, whose wives are catechumens, and who themselves have now become inquirers. They are both fine men, and if they declare themselves openly to be on the side of Christ we may hope for much from their influence. The outlook at Gojo is very promising. The afternoon of the same day we went to Tawaramoto, twenty miles distant. In the

evening we said Evening Prayer and preached at our preaching chapel.

The next morning (Sunday) we celebrated the Holy Communion, and Mr. Tai made an address, full of thought wisely applied. In the afternoon we walked to Kudara Mura, three miles, to hold the first service in the house rented for a preaching chapel. The rent of this is paid for a year by a wealthy farmer, who is not yet a Christian, but who has applied for Baptism. All the expenses connected with the chapel, such as furnishing, lighting, heating, etc., are paid by the one zealous believer whom we have there. At the opening service more than 300 people were present, numbers of whom had come a long distance. Evening Prayer was said, five catechumens were admitted, and one person was baptized. Mr. Tai preached a stirring and heart-awakening sermon. After the service luncheon was provided for all. I think a deep impression has been made at Kudara Mura, and if we are faithful in pushing the work so well begun God will give us the increase.

On Sunday evening, we walked three miles from Kudara Mura to Takada, at which place we preached in a large hotel to about 200 persons. The first result of our work at Takada is one catechumen, admitted on Sunday. We must expect long and patient work at Takada before the seed sown will bring forth much good fruit. The people listen quietly and seem interested; but their hearts do not seem to be touched. The fault may be ours in not preaching so as to probe their consciences and awaken in them a deep sense of their sinfulness and their need of the Saviour. On Sunday night, after the service at Takada, we walked to Tawaramoto, seven miles, arriving a little after twelve o'clock.

On Monday morning, we went on to Nara. The people there have begun work on the new church. The plan resembles that of St. Timothy's, Osaka, and it is about three-fourths its size. They expect to finish it in May. This is the first Christian church in Nara, and the first church built by our converts in Japan without help from the Board of Missions. On Monday night, all three of us preached at the preaching chapel to a good congregation. Other missions, seeing the success of our mission at Nara,



are sending workers there. This has borne one good result in urging our catechist to greater exertions. The sectarian and proselyting spirit is as strong in our Japanese friends as in their foreign brethren, and the enemies of Christ rejoice that it is so.

On Tuesday morning, we celebrated the Holy Communion and returned to Osaka. During our absence of seven days we visited ten stations, leaving several others unvisited. Since our return we have been urged to go to a large town at the other end of Lake Biwa, more than ninety miles distant from Osaka. A number of persons there have been reading Christian books and tracts, and after some correspondence with one of our converts in Osaka have asked us to go there and preach and instruct them preparatory to Baptism. We cannot refuse, and yet our hands are more than full already. This place, called Obama, is separated entirely from our present work and will require special journeys. The situation at present is this: there are three congregations in Osaka and thirteen stations to look after, catechists and Bible-women to train, catechumens to prepare for Baptism, Confirmation and Holy Communion, in addition to this pastoral work; and the Church gives but two men to do it all.

Can you blame us if this work is not all done thoroughly as it should be? The fault, if there be any, must be that of the Church at home, for we have not failed to ask earnestly for reinforcements. Once more as to reinforcements. The Church Missionary Society, which has not as much work as we, has five men connected with this station, and has just asked for one more.

JOHN MCKIM.

OSAKA, February 28th.

#### ST. AGNES' SCHOOL, OSAKA.

An urgent letter was presented to the Board of Managers, at its April meeting, from the Rev. John McKim, begging that a new building for St. Agnes' school might be erected immediately. The present building was purchased years ago for about \$1,000. It was an old Japanese hotel. For two or three years it has been considered to be beyond economical repair and perhaps unsafe under certain circumstances. Last June the Board appropriated \$10,000 to erect a new building on the site, the appropriation

to be paid from legacies when received, but no such amount, at the Board's disposal, has yet come. Mr. McKim brings forward another reason why the new building should be erected immediately. He says that Miss Williamson has been obliged to abandon her own quarters in order to give the rooms to new pupils and is "establishing herself on the veranda, a somewhat airy and exposed bedchamber for the month of March." He adds: "She is heart and soul interested in the school, and highly elated with its progress; but she is endangering her health and usefulness by exposing herself to what she considers necessary hardship. Can you not do something immediately?" The Board was profoundly moved by this recital of facts, and seriously considered the question whether it might not authorize the necessary expenditure without waiting for the receipt of the money from legacies, but felt that it could not properly do so as the appropriations for the current work, Domestic and Foreign, are already fully as large as the aggregate of the contributions of the Church is likely to warrant.

#### THE REV. MR. WOODMAN'S WORK.

Mr. Woodman, in a letter dated at Tokio, March 5th, writes that on the first Sunday in Lent, February 27th last, he had the satisfaction of baptizing nine persons at one of his country stations, and afterward administered Holy Communion to ten persons who have been confirmed there. This was his first Communion with his country converts, and the communicants were the fruit of the labors of himself and his Japanese catechist. A number of others will soon be confirmed, and Mr. Woodman expects to see a fully organized church in the country district where he has been laboring.

#### THE TOKIO DISPENSARY.

Dr. F. W. Harrell writes, on March 18th, that the dispensary work at Tokio is increasing as the weather grows better, and, instead of receiving patients from nine in the morning until noon, his hours would shortly begin at eight o'clock and extend into the day as far as might be necessary. On one day a few days before writing his letter seventy-one patients had visited the dispensary.

# MISCELLANY.

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## TOPICS FOR PRAYER.

- I. THAT God may comfort the afflicted missionaries and people of Cavalla, who are now suffering loss of home and kindred for the sake of their faith, and that the present troubles may redound to the glory of God and the salvation of the people.
- II. For the raising up in all departments of the work of well qualified native workers in our several Foreign Missions.
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## TELL THE OLD, OLD STORY.

Oh, Mighty King of Glory!  
Thy chosen heralds send  
To tell the old, old story,  
To earth's remotest end.  
Give hearts of love and pity,  
And willing, zealous feet,  
Through forest, plain, and city,  
Thy mercy to repeat.

Oh, Saviour, bleeding, dying,  
Thy deathless love reveal,  
Until ourselves denying,  
We burn with holy zeal:  
Till we our cross upbearing,  
Shall bleed and die for Thee;  
Thy holy service sharing,  
From sin and self set free.

Oh, Saviour, coming, reigning,  
Returning to Thy throne;  
Thy blood Thy banner staining,  
Awake, awake Thine own!  
Thy victory foreseeing,  
May we go forth and fight;  
Nor dream of ever fleeing,  
Till Thou hast won Thy right.

—William Luff.

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## THE DARK CONTINENT.

WHEN Stanley made his memorable journey of 990 days across the Continent of Africa, in a course of 7,000 miles he "never saw the face of a Christian, nor of a man who had had an opportunity to become one." This sad state of things is still true of much the larger part of the Dark Continent.

## A GIFT OF TWO SONS.

ONE of the most distinguished of American missionaries to China was S. Wells Williams, LL.D., the founder and editor of the *Chinese Repository*. He was also the author of "The Middle Kingdom," the ablest and most complete work on China, and of a Chinese-English dictionary. His brother Frederic was a missionary to eastern Turkey, where his labors are said to have been most effective in their influence for good.

These two men, like many other eminent missionaries, were early consecrated to God for the work of Foreign Missions by a pious mother. When they were about thirteen and seven years of age respectively, Mrs. Williams attended a missionary meeting in the city of Utica. After a stirring address by a stranger, a collection was taken up. Mrs. Williams had no money with her, but she wrote on a slip of paper, "I give two sons," and placed the slip on the plate.

This public consecration of them was followed by continued private dedication in prayer, and though the mother died before either of her boys had any idea of becoming a missionary, yet she had a firm faith that they would be chosen as heralds of salvation to some of the dark places of the earth. So, the Lord who had accepted the offering in accordance with a mother's vow and in answer to a mother's prayers, led them forth, in His own good time, one to China, and the other to eastern Turkey.

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## SOMETHING WRONG IN THE HEART.

I CANNOT believe that we can have earnest piety amongst ourselves unless we feel that these blessings which we ourselves possess we must impart to others; and, unless they are like fire in our bones that can set others alight with the same blessed fire—that fire which Christ came to kindle upon earth. I believe that when a Church renounces missionary work, or when a Church is not expanding in the missionary work, there is something fatally wrong in the heart. I am sure that when ancient imperial Rome began



to contract its dominions, and to recall its legions and armies from one and another distant land; and when, for instance, she left the Dacian provinces; and when, again, she left England, and could no longer possess it as she had done for centuries, these were signs that she herself was stricken with death at the heart—that the augury was true concerning her.—*Archbishop Trench.*

### THE CHANGE AT WHITE EARTH.

TWENTY years ago we began with a small number of Indians at White Earth Reservation. They were wild folk, used only to savage life. Now there are 1,800 people living like civilized beings. They have houses built by themselves. They are self-supporting. It is an orderly, law-abiding, peaceful community. In religion they are about equally divided between the Episcopalian and Catholic Churches. The laws are administered by an Indian police. This year they raised 40,000 bushels of wheat and 30,000 bushels of oats. They have a herd of 1,200 or 1,500 cattle, several hundred horses, swine, sheep and fowls. They are proud of their homes and of living in them like white people. They are as neat and orderly as old-fashioned Dutch house-keepers. They are excellent cooks, too; they never need to be shown twice how to cook anything. Their sewing is the most beautiful I ever saw; it is impossible to see the stitches. They have made all the carpets and bedding I have in my house. The contrast, therefore, between these White Earth people and the scattered bands of Chippewas shows plainly what can be accomplished with them by adopting right methods. The latter are utterly degraded.

—*Bishop Whipple.*

### JAPAN TO TAKE A HIGH RANK.

THERE is no greater authority on matters pertaining to Japan than Dr. James C. Hepburn, a veteran missionary and the author of a dictionary and various other Anglo-Japanese works. In a recent letter he says: "There is really no prejudice against the Gospel among the people; they seem to be only waiting to receive it and to have it explained to them. In the outward forms of civilization the country seems to be nearly abreast with most of the European states. The construction of railways and the educa-

tion of women are at present the most engrossing subjects. The English language is now taught in all the middle or high schools in the country, by order of government. It is also the court language, and the authoritative language in which the laws are written. The Roman letter is also gradually taking the place of the cumbersome Chinese characters. This country, indeed, seems destined to take a high rank amongst the nations. I thank God that I have been spared so long, and permitted to see all these changes."

### RESPONDING TO THE APPEAL.

WHEN Garibaldi had been defeated at Rome, he issued his immortal appeal, "Soldiers, I have nothing to offer you but cold and hunger and rags and hardship. Let him who loves his country follow me!" and thousands of the youth of Italy sprang to their feet at that high appeal. And will you, the trustees of posterity—will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries; but some of you may be called to that high work, and all of you may help it forward.—*Archdeacon Farrar.*

### A HUMILIATING POSITION.

By treaty stipulations the Chinese in this country are guaranteed the same rights and privileges as are accorded the most favored nations. One Thomas Baldwin was arrested by a United States marshal for driving out with force and violence a number of Chinese residents from the town of Nicolaus, California. The circuit court refused to discharge him upon a writ of habeas corpus. An appeal was taken to the United States Supreme Court. The Supreme Court looked the matter through and found that while the United States Government has the power to provide for the punishment of those who deprive the Chinese of their treaty rights, there is no statute law by which it can exercise its power! The decision of the circuit court was therefore reversed. Justices Field and Harlan dissented. In a separate opinion, Justice Field held that if the Chinese could not be protected in their treaty rights, neither could the subjects or citizens of any other nation. This is a beautiful attitude for the great United States to be placed in before the eyes of the world. Making

treaties when it has not power to compel its own citizens to observe them! What a farce. Is it to be supposed that if this were understood nations would go to the trouble of making treaties with us?—*American Missionary*.

### SCALE OF EXPENDITURES.

A WRITER in the *Church at Home and Abroad* gives the following scale of expenditures of their income by the professing Christians (not Roman Catholic) of the United States:

|  |                 |
|--|-----------------|
| For the secular interest,  | . 96½ per cent. |
| For religious privileges of themselves and their families, . . . . . | . 2½ per cent.  |
| Christian benevolence in this country, . . . . .                     | . 1⅝ per cent.  |
| Conversion of benighted nations, . . . . .                           | . ⅙ per cent.   |

### THE PEOPLE OF LIBERIA.

THE people of the Americo-African republic are divided into two classes: (1) the aborigines, who are, (a) the indigenous tribes, and (b) the slaves recaptured from slave-ships and returned to Africa; and (2) the colored colonizers from the United States and the West Indies, and their descendants.

The natives, as the aborigines are called, numbering about 800,000 persons, are divided into tribes, named Veys, Mandingoes, Kroos, Golahs, Greboes, Pessehs, Bassas, and Deys. They differ in dialect, as do the people of Great Britain even to-day. The Welsh, the Scotch, and the English are different and distinct dialects. The general appearance of the tribes is alike, except the Mandingoes, who are a tall and sinewy race of men. One can always distinguish a Krooman. He is the sailor of the coast. He navigates all the steamers and ships that do business in West-African waters. The Krooman was never a slave; he was too useful to the slave-trader as a sailor. In order to prevent the exportation of a Krooman, the tribe adopted as a sign a blue band down the forehead. Every male child is tattooed, and he grows up with that stamp upon his face, of which he never fails to be proud.

Most people have the idea that the negro at home is an idle being who sits around

and does nothing. They will hardly believe that they have their smiths who work in iron and gold, their weavers of cloth, and their looms, their dyers, carpenters, merchants, teachers, doctors, and farmers; and are engaged in many of the pursuits common to our more advanced civilized life. This is true of many of the Liberian tribes. —From "*Liberia*," by T. McCants Stewart.

### THE CHRISTIAN KNOWLEDGE SOCIETY.

THE English Society for Promoting Christian Knowledge, one of the most venerable institutions of benevolence now existing, was founded in 1799. It ceased long since to engage in direct missionary work among heathen, and is not now usually included in the list of evangelistic agencies. It, however, renders important service to missionary societies of the Church of England, and only to them. One of the more important methods is by grants-in-aid, particularly in the line of Christian literature. One of the committees has specially in charge the department of "foreign translation," and the number of languages in different parts of the missionary world and the number of valuable translations from the English into those vernaculars show a gratifying diffusion of religious literature within the present century. Missionaries returning to England after years of labor on their several fields, and bringing manuscript treasures, can have them printed without charge under their own superintendence. Very many of the numerous alphabets now employed in different countries are represented on the society's shelves, where may be found works in five languages of the Pacific islands, fifteen languages of the American continent, eighteen of the European, twenty-one of the African, and twenty-three of the Asiatic continent. The honor and the amount of usefulness resulting from this method of Christian influence through fourscore of the tongues now spoken by the human family form an enviable heritage.—*Missionary Herald*.

MR. D. B. SICKLES, late Consul of the United States at Bangkok, Siam, says: "The missionaries are the general favorites in the entire community. At the palace they are more popular than any other foreign residents."



## MY LONGING.

My Master and my Lord!

I long to do some work, some work for Thee:

I long to bring some lowly gift of love

For all Thy love to me.

The harvest-fields are white;

Send me to gather there some scattered ears;

I have no sickle bright, but I can glean

And bind them in with tears.

—*Hetty Bowman.*

## THE CONSTRAINING MOTIVE.

WHEN a teacher was wanted by Dr. Mason, of Burmah, for the warlike Bghais, he asked his boatman, Shapon, if he would go, and reminded him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter, he came back, and Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month, but *I can do it for Christ.*" And for Christ's sake he did go.

## THE MULTITUDES NEEDING SALVATION.

THE total computation of the inhabitants of the globe is put by some at over 1,400,000,000. Of these, 856,000,000 are heathen, 170,000,000 Mohammedan; and 30,000,000 die every year. These multitudes need salvation, and salvation, I take it, is a right relation to Christ. But how can they hear without a preacher? How can one preach except he be sent? Can any words describe their need better than those of the inspired hymn, "Knowledge of salvation, for the remission of their sins; light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace"?

China—thrifty, industrious, highly educated, infinitely interesting, absorbed in its material life—is now thrown open to the Cross. India is beginning to move and tremble under the sound of the holy feet walking to and fro among the golden candlesticks. Africa shall soon accept the faith which now it destroys. Japan is on the threshold, it may be, of accepting, what indeed an eminent English philosopher has not scrupled insolently to call a "ghost

worship," but what honest thinking may presently discover to be but another instance of the survival of the fittest, in the best form of truth the world will ever see.—*The Bishop of Rochester.*

## THE INDIAN TERRITORY.

In this territory are gathered from widely different regions some thirty different tribes or fractions of tribes of Indians, aggregating about 75,000 persons in all. These Indians differ very widely from each other in nearly every respect. Among them are wild blanket Indians, barbarians in manners, heathen in religion, with no fixed habitation, idle and wretched, dependent on government rations for food. Others are educated gentlemen, dressing and living like other people, gentle in manners, and Christians in religion. Very many of them would enter a church or parlor anywhere and no one notice them for any peculiar appearance they might present.

There are some twenty-five different languages spoken among these Indians. Some of them, as the Cherokee, Creek and Choctaw, have been reduced to writing and all the New Testament and portions of the Old are published in them; but the greater part of these languages are unwritten and will soon be gone forever.

There are five tribes which have regularly organized governments of their own, with all the forms of constitutional government. They are independent nations within narrow limits, under the care of the United States Government.—*Rev. Dr. Timothy Hill, in Church at Home and Abroad.*

## MAX MÜLLER ON SOCIAL REFORM.

A VIGOROUS discussion is going on in India concerning child-marriage and enforced widowhood, and while one party is invoking the intervention of government the other party is vigorously protesting against it. Professor Max Müller has written a letter to a gentleman in India, showing that no argument can be drawn from the sacred books of the Hindus in favor of these abominations. He calls attention to the way in which Brahmans had tampered with a passage in their sacred Vedas to make it favor the burning of widows. Concerning all which the *Dnyanodaya* says: "Every infant marriage is a violation of the Hindu Shastras. Does it not prove that India

cares more for *custom* than for any religious idea that may enter into the problem? India searches its Shastras to confirm her customs, but if they are opposed her customs remain the same, and it is the Shastras that suffer mutilation."—*Missionary Herald*.

### SOW THE SEED.

Sow, sow the Gospel seed; forget the night of weeping;

For open are the furrows to receive the precious grain;

They that sow in tears, shall yet have glorious reaping,

And bearing harvest treasure "shall rejoicing come again."

Work, work, while yet the flowers of spring bedeck the meadows;

While times of blessing linger, and working seasons last;

Before the landscape darken with the evening's lengthened shadows,

The summer sunshine ended, and the joy of harvest past.

Lift, lift the Cross of Christ; tell of grace abounding;

In every tribe and kingdom let His banner be unfurled.

Blow, blow the trumpet, loud and lofty sounding,

'Till its tones of jubilee echo round the world!

—*Rev. J. R. Macduff, D.D.*

### A WIDOW'S PRECIOUS GIFT.

A CORRESPONDENT at Cleveland, Ohio, of the *Home Missionary*, says: "An elderly widow lady of this city, in her eightieth year, of very delicate health, almost entirely deaf, with one eye completely gone, while the other lingers only in from a half to a third of its normal area of sight, and who is also scantily possessed of this world's goods, handed me, the other day, a ten-dollar gold piece for your cause. She had had it by her for a number of years, and prized it; yet, she said, when she read of the self-denying lives of your missionaries on the frontier, she thought she ought not to keep this piece, however prized, any longer uselessly in her possession. So here it is, at your service. But, in connection with this incident, I cannot refrain from adding, that if half an eye can see so clearly

Christian duty in this case, how much more so, or, at least, how equally so, ought those who have *two eyes* to read and see it!"

### THE CHANGE IN TORRES STRAITS.

As a boy, one of my earliest remembrances is of being told the tragic history of the "Charles Eaton." A large merchantman of that name, bound for China, was wrecked among the dangerous reefs of Torres Straits. A raft was hastily made, on which the crew and passengers all escaped to a small island, where they were treacherously welcomed by the natives. On the first night after their arrival, the savages, having seen that all their visitors were asleep, set upon them with clubs. With the exception of one little boy, every one of the white men was killed, and the bodies were eaten. This child was carried off, with the skulls of the murdered people, to Murray Island. A schooner, sent out by the British Government, rescued the boy; and finding the skulls piled as a trophy, brought them to the Cape of Good Hope, where they were buried. The facts are impressed on my mind because an uncle of my own was one of the victims, and his death must have occurred about the same time that I was born. Now, through the heroism of missionaries who, fearless of its evil reputation, and of the blood of some of their own number, persisted in occupying that ill-omened region for Christ, Murray Island is civilized; it has become an educational centre, industrial and other schools are planted there, regular reports are issued of the work carried on by native teachers, and it is a well-known place of call for traders. It is quite as safe to-day for a stranger to be wrecked in Torres Straits as in Boston Harbor; and a merchant is in more danger of being clubbed on Broadway than on those once murderous shores.—*Rev. Dr. T. Harwood Pattison.*

### PIONEERS IN MORAL REFORMS.

EVERY great movement of moral amelioration—and among others missions—came from the inflashing into human consciences of a fire which not even their blood could quench, and which, in the long run, is strong enough to burst through the hide-bound traditions of ceremonials and routine. So it was with the Moravians, who, hunted



into forests and mountain caves, went forth heroically with the motto *Vincit Agnus noster: eum sequimur*—"Our Lamb has conquered; let us follow Him!"—and who in ten years had planted the Rose of Sharon alike in the snows of Zembla and under tropical suns. So it was in America, where a humble monument near a secluded university tells how three poor students, writing their vows in cipher, because the whole Church was then opposed to them, first bound themselves to mission labor, and so first awakened the Western hemisphere to its duties to the world.—*Archdeacon Farrar.*

### ENTHUSIASM.

WHEN Kepler, the devout astronomer, after many years of patient study of the planetary orbits, discovered that the ellipse fulfilled all the demands of the observed movements of those bodies, filled with enthusiasm, he cried: "O Almighty God, I am thinking Thy thoughts after Thee." But, in *your* mission, you are not only thinking the thoughts of the Almighty after Him—your call is to work them out. Agassiz, the hero of science, who had "no time to make money," spent much of his life gathering new and precious specimens of flora and fauna, for the cabinets of the world. What enthusiasm should kindle your soul, whose mission it is to gather immortal souls—precious specimens of God's grace, jewels for the crown of Him who gave His life for the world.—*Rev. E. W. Webb.*

### FRAGMENTS.

— Baroness Burdett-Coutts has given away in charity about \$20,000,000.

— The Pundita Ramabai Sanscrita says that there are 1,000 religious sects in India.

— An English gentleman has sent to a missionary society \$15 "saved from smoke."

— It is reported that the number of baptisms in Japan averages at present about 120 each week.

— The Rev. George Piercy, missionary to the Chinese in London, is visited by 5,000 of these people yearly.

— Six hundred converts have been made by the Congregationalist mission to the Chinese in California.

— There are now about 260 native clergymen connected with the missions of the English Church in India and Ceylon.

— Connected with the "Inner Mission" work of Germany there are 1,068 "Brothers" (Deacons) and 5,655 deaconesses.

— The collections for Domestic and Foreign Missions at St. George's Church, New York, this year amounted to upward of \$6,000.

— At the beginning of the year the China Inland Mission decided to pray for 100 more missionaries for China. Twenty-five have already offered themselves and have been sent out.

— In a recent proclamation, the Queen of Madagascar has expressed the hope that "the righteousness that results from acceptance of the Gospel may abound more and more in my kingdom."

— Ex-Governor Murray, of Utah, is said to have declared that "if it were not for the schools and churches which the missionaries to Utah have established the law could never be enforced as it is now."

— An influential chief in Bishop Crowther's jurisdiction, on the Niger, in adding another \$1,200 to a similar gift already bestowed toward a new iron church at Tuwon, said: "When our Master, Jesus, calls, no one should withhold."

— The \$250,000 guarantee fund, asked for by Dwight L. Moody, to found in Chicago a training-school for missionaries, has been fully subscribed. Among the subscriptions are the following: J. V. Farwell, \$100,000; Mrs. McCormick, \$50,000; Marshall Field, \$10,000; T. W. Harvey, \$10,000.

— The total Indian population in Canada is reported by the Indian department of the Dominion at 124,748, distributed as follows: In Ontario, 17,267; in Quebec, 12,286; in Nova Scotia, 2,138; in New Brunswick, 1,579; in Prince Edward Island, 323; in Manitoba and the Northwest Territories, 30,578; in the Peace River region, 2,038; in the Mackenzie River district, 8,000; in eastern Rupert's Land, 7,000; in Labrador, 1,000; on the Arctic coast, 4,000; in British Columbia, 38,539. The total number of pupils attending Indian schools in 1886 was 5,595.

# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

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## WHAT A GIRLS' FRIENDLY IS DOING.

A CORRESPONDENT writes us: "I have just sent to our diocesan treasurer eleven dollars from our Girls' Friendly Society, as our Lenten offering to missions.

"I wrote you about organizing a Mission Band of working girls. I did so, but found the name did not *take*, so changed to the Girls' Friendly. We are doing splendidly. We have been organized with the new name only three weeks, and have forty-one members and six associates. The members and associates (for there is no distinction) pay ten cents a month, which money I hope will all go for missions. The expenses of the society I want to meet by gifts.

"We opened the mite chests Thursday night, and the eleven dollars we send you is from them and one month's fines.

"The first Thursday in the month is amusement night, with refreshments; the second is improvement night, the third missionary night, and the fourth sewing. Missionary night I give out subjects to be learned for the next month, and read them something on missions, opening with prayer, of course.

"Most of the girls work through the day, and I found they wanted to be interested and entertained. Improvement night I have a question box. Anything that is troubling them they can ask without signing their names, and our rector helps me in the answers.

"It is hard work, but I feel very much encouraged."

## AN OFFER OF HELP.

A FRIEND from Oregon, spending a year at the East, makes us an offer which we would gladly receive from others, East and West, North and South.

"I am, as you may know, 'off duty' in Oregon for a year or more. I do not want to be idle, and it has occurred to me that I might help the good work a little by getting some new subscribers to THE SPIRIT OF MISSIONS.

"In visiting friends I go from parish to parish, as well as from house to house and city to city. I do not know exactly how I can do it, but my idea is, that when I know the clergyman, I may be able to induce him to appoint some one to canvass the parish, and see what we can do to get our missionary publication known in many places where even the *name* I find is not known now.

"I was urging some one to-day—a member of a struggling parish here—to take a copy. She pleaded real poverty, and I then suggested that she might influence others to do what she did not feel able to do herself. This she thought she might and would be glad to do. Another friend thought it possible that she could get a good many names.

"Now what can I do for you? I have often thought it would be very good work for a guild to appoint an agent for THE SPIRIT OF MISSIONS, and



let it be Church work, for which the guild would receive a percentage on new subscribers, thus helping a struggling guild support a struggling parish.

"I have just sent for a copy myself, that I may see the magazine while away from home. I will confess that among my friends I do not find it."

ANOTHER correspondent writes: "How can back numbers of *THE SPIRIT OF MISSIONS* be utilized as sample copies, with the hope of increasing the subscription list? If half the number of subscribers would agree to do this systematically, there ought to be good results."

#### *A REMINDER.*

ANY person or guild obtaining new subscribers to *THE SPIRIT OF MISSIONS*, and receiving the copies and distributing them among the subscribers, may receive the benefit of the following terms:

Five copies will be sent to one address for one year for four dollars.

Ten copies will be sent to one address for one year for seven dollars.

Twenty copies will be sent to one address for one year for twelve dollars.

Fifty copies will be sent to one address for one year for twenty-five dollars.

By pursuing this plan the person or guild may retain one dollar for five subscriptions, three dollars for ten, eight for twenty, and twenty-five for fifty.

#### *ACKNOWLEDGMENTS.*

MRS. B. S. BRENT, of Gordonsville, Va., begs to acknowledge with grateful thanks many gifts and kindnesses received from September 1st, 1886, up to Easter-time. On April 12th she writes: "You will be interested to know that Bishop Whittle came to this parish the day before Palm Sunday and remained until the day following. He had a service at the school-house in the village, preaching an eloquent and most appropriate sermon, and confirming nineteen of my pupils. His visit helped the work and strengthened me.

"I return thanks at this glad season for all that has come through the Woman's Auxiliary to establish the work."

The Rev. Charles S. Cook, whose house was destroyed by fire in the winter, writes from Pine Ridge Agency, Dakota: "The calamity which at first seemed such an unbearable blow has so completely merged into so many blessings that we have already fairly forgotten our recent peculiar trial. . . . It was wonderful to see the aids pour in from all sides—money and boxes and packages—not only from the more highly blessed friends of the mission in the East, but from the small salaried missionaries (white and red) of the far West, and from their congregations. So great and so manifold were these aids from friends (both known and unknown) that not only have we been housed, fed, clothed and made comfortable, but we are enabled to re-establish the family altar free from all debt and encumbrance of every description. This is a great and peculiar joy to us both.

"The news that a small frame house is to be put up for our accommodation, through the munificence of a sympathizing Christian woman, is a daily delight to us.

"I write thus that you may do me the great kindness of conveying to my

friends our very sincere thanks for all they have done for us in our day of affliction, and also to make known that we are once more light-hearted, and braver, perhaps, through the trial, to go on doing our Master's work."

### COLORADO.

#### SISTER ELIZA'S WORK.

SINCE the fall of 1877 the Woman's Auxiliary has been interested in the support of Sister Eliza in Denver. For several years she has been a regular missionary serving under appropriation of the Board. This year her Bishop, feeling obliged to use all his appropriation for clerical missionaries, asks her support from the Auxiliary through special gifts. About one hundred and seventy dollars have been paid in, and some two hundred and thirty more are needed before September 1st.

Sister Eliza writes us:

Had I felt well enough to write you of my work, as you asked me to do, you should have heard from me weeks ago.

However, each day is finding me stronger, and by Sunday I hope to resume my class in St. Mark's and the little service for the sick at the county hospital, or, in other words, the poor-house, where, the former resident doctor assures me, there is a wider field and opportunity for greater influence for good than anywhere else. It does seem to me that a more loving and blessed work can be done there than in any other place, and a work which from my heart I often think God is calling me to do.

I found there a young man in the consumptives' ward, where there were five incurables, one after the other dying around him, and he looking so well but with no money to bear his expenses outside. There was just a chance of his recovery, if he were removed from where there was so much to discourage him, and I could not see him remain amid such sickening sights, and sleep breathing the poisoned air of the consumptives' ward before he seemed actually a consumptive himself.

As his money was exhausted since coming to Colorado in search of health, with no home, no friends here to help him, and after his Baptism in need of further loving Christian help and instruction which only a Christian home can give, I could not see it otherwise than my duty to receive him into my own home, trusting the Lord would pro-

vide in His own way the means. What a blessing to be able to give a temporary rest and shelter to any one, as now and then it has been my blessed privilege to do.

No less than four times at his own request, this poor sick boy received the Holy Communion in his sick-room, the last time the morning before his death. He was always so grateful, so very peaceful and happy, and so submissively ready to meet what seemed to him the welcome summons to a higher and a better life, forever with the Lord.

In that same room and bed, September 15th, after a brief illness of two weeks, passed away to its happy rest another lovely Christian soul. I had invited him for a little rest and the comfort of a Christian home only two weeks before, to see if he would not improve from asthma. He was a very lovely and cultivated Christian man, a German Lutheran by education, yet always appreciated our services at the hospital. At his own request, he received the Holy Communion for the last time at the hands of the Rev. Mr. Hunter in my home.

So often he would express to me in broken English his grateful thanks, and once while passing his door, he called me to tell me how perfectly at peace and how happy he felt, which were indeed his last words, when sight failed him, and reaching out his hand, he asked, "Sister, is this you? Oh, I am so, so happy!" and without one struggle or seeming pain of death he truly fell asleep in Jesus.

I can only say for my home, how more than thankful I am, since it can sometimes, if means are provided, give me the power to comfort and soothe the last hours of some poor homeless and friendless one. And what would I do now without my home! Truly it is to me a cause of greatest thankfulness that it has pleased God so lovingly to place me.

Since 1880, when I rented a house where I always had a sewing-school, Sunday-school and lay-service by whoever was appointed by the Bishop, in addition to my parish and hospital work, it has been in my power to



tide over many a hard and trying time by giving temporary rest and comfort to sojourners here until able to communicate with friends far away unconscious of their need, who were able to send them help and often to place them in positions of prosperity. In recalling the instances in which it has been my happiness thus to be of help, I find as near as I can recall, and somewhat to my own surprise, no less than thirty-two persons who have been thus benefited.

I find now, with outside work of visits and visiting—three times a week at county hospital and Sunday-school class at St. Mark's, I cannot alone safely try to do so much without overtasking my powers of endurance unwisely and making myself an invalid in need of care. So, if possible, I shall try to keep a little mindful of this fact in the future. Yet there are such constant demands upon one's sympathy in a new country like this, and with an atmosphere so invigorating as to stimulate one almost unconsciously to increased activity mental

and physical, one finds it difficult to discover the wise stopping-point.

Since the building of St. Mark's Church and parish within only four blocks from my home it has seemed advisable no longer to have Sunday-school and service in my house, which to me, therefore, becomes more quiet and restful, as I conducted my own Sunday-school, was my own organist, and janitor in arranging and then putting away the books and added seats needed for these services, every Sunday.

It always gives me pleasure to have the Aid Society of St. Mark's meet here whenever it suits it to do so, and it is sure to be wanted if quilting is to be done or comfortables are to be made, the rooms being especially large, and with folding-doors two rooms open into one.

Probably, ere long, I shall feel sufficiently rested to resume the Society of Mercy meetings, at which we prepare clothing for the needy, and also the children's work on Saturdays.

## JAPAN.

### THE BIBLE WOMEN IN OSAKA.

MISS MAILES writes, January 18th, 1887: You will please thank the ladies who sent the Christmas presents for the children. They enjoyed them very much. We had our Christmas-tree at St. Timothy's School, Christmas Day, and had the children of St. Paul's, St. Timothy's and the Holy Comforter together there.

February 15th. You will be glad to hear that our Sunday-school is growing. Last Sunday we had thirty-two; the usual attendance is from twenty-five to thirty. If all the children would attend regularly we would have from forty-five to fifty.

The work among women is also growing. I have at present five women in the house with me. One of them is the wife of a catechist of the English Church. Her husband is to be ordained shortly, and then they will return to their own country. I shall miss her, for she has been a great help to me. She has been with me a year. Every afternoon I send the women out, two and two. They go from house to house.

September 27th O Fuku and I went to Nara and were there four days, having two classes every day. October 18th Mrs.

Tereda and I went to Tawaramoto, and were there nine days. The classes were well attended. We started a Sunday-school, and told the Christians they were to take turns in teaching. I hear that the children attend regularly.

November 9th O Fuku and I went to Tawaramoto and Nara. We were seven days at the latter place, and three at the former. At Tawaramoto as usual we had large classes; thirty-five and forty in the afternoon, eighty and one hundred at night. The same persons attended all the classes. After the afternoon classes had finished we went from house to house and invited the people to the evening classes. While we were at Tawaramoto Mrs. Tereda and the other women did the work at Osaka.

At Tawaramoto we asked the children how many Gods there are. A bright child of four replied, "We have three in the parlor and five in the store-room." After we had talked with the child she returned home and said to her mother, "Please throw away all those gods but one, for there is only one God."

After November I found it too cold to go to the country, but I sent O Fuku and Mrs. Tereda in December, and I did the work in

Osaka. Last month O Fuku and one of the other women went to Tawaramoto. They were there two weeks. The Sunday-school and other work is very encouraging. Next week they go again and expect to stay a month. I hope to go after Easter. I should like to take all the women with me and stay a month or two. O Fuku is soon to be married and will leave me, and then I shall have more to do. I wish some one could be sent to help me at once. The work is growing more than I can do. I should like to have more time in which to study the language. You know I began work with O Fuku when I had been here only three months, and I have had so much to do I have not been able to study the language properly.

March 16th. My women are doing very

well. At present there are two at Tawaramoto and two at Nara. They return to Osaka for Easter. After that I should like to go to the country and take them all with me, and send them from one village to another. But I have no money to pay our expenses. Mr. McKim has heretofore tried to pay them from his appropriation for country work, but he has not money enough now, for this expedition. If I do not get some money at once I cannot go, which will be a great disappointment to me and also to the people. I need not less than ten dollars a month for travelling expenses. I have only twelve dollars a month for the Bible women, and need eighteen or twenty-four. I wish some one would send something for this work at once.

## ACKNOWLEDGMENTS.

### OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, *22 Bible House, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from March 1st, to April 1st, 1887.

#### ALABAMA—\$43.25

*Anniston*—Grace S. S. .... 24 00  
*Birmingham*—Advent ..... 19 25

#### ALBANY—\$332.34

*Albany*—St. Paul's, Mrs. B. C. Egerton, for work in North Carolina ..... 5 00  
Branch Wo. Aux., Foreign, \$12; Sp. for St. Mary's Orphanage, Shanghai, \$40; Miss Barr's salary, Utah, \$150 ..... 202 00  
*Ballston Spa*—Christ Church ..... 9 50  
*Glensville*—Christ Church, Domestic ..... 1 88  
*Herkimer*—Christ Church, Foreign ..... 6 00  
*Schroon Lake*—St. Andrew's, Foreign ..... 1 85  
*Troy*—St. Barnabas', Domestic ..... 6 11  
St. John's, from "The Mann Bequest," Sp. for Bishop Whipple ..... 100 00

#### ARKANSAS—\$17.35

*Helena*—St. John's, Domestic, \$5.25; Foreign, \$4.10 ..... 9 35  
*Little Rock*—Christ Church, "A Member," for Africa ..... 5 00  
*Newport*—St. Paul's, Domestic ..... 3 00

#### CALIFORNIA—\$20.00

*Santa Barbara*—Trinity Church ..... 15 00  
"Cash," through Wo. Aux., Sp. for St. Mary's Orphanage ..... 5 00

#### CENTRAL NEW YORK—\$93.50

*Auburn*—St. John's, through Wo. Aux., for Rev. H. Burt's Indian work, South Dakota ..... 25 00  
*Elmira*—Trinity Church ..... 30 00

*Oswego*—Christ Church, through Wo. Aux., Sp. for support of Sister Eliza ..... 5 00  
*Owego*—St. Paul's ..... 9 00  
*Skaneateles*—St. James', through Wo. Aux., Sp. for Sister Eliza ..... 2 50  
*Syracuse*—St. Paul's, through Wo. Aux., Sp. for Sister Eliza ..... 5 00  
*Utica*—St. Luke's ..... 10 00  
Branch Wo. Aux. .... 7 00

#### CENTRAL PENNSYLVANIA—\$166.07

*Danville*—Christ Church Memorial, Foreign ..... 10 16  
*Drifton*—St. James', Domestic ..... 100 02  
*Easton*—Trinity Church S. S., Foreign ..... 13 98  
*Lancaster*—"H. K. B." for Colored, \$1; Indian, \$1; Africa, \$2 ..... 4 00  
*Mauch Chunk*—St. Mark's, Indian ..... 25 00  
*Milford*—Church of the Good Shepherd, Domestic ..... 2 91  
*Reading*—St. Barnabas', Foreign ..... 10 00

#### CHICAGO—\$456.30

*Batavia*—Calvary, through Wo. Aux. .... 6 00  
*Chicago*—Grace, Branch Wo. Aux. .... 7 00  
St. James', Domestic, \$199.30; through Wo. Aux., Africa, \$18 ..... 217 30  
Trinity Church, Foreign, \$178.50; through Wo. Aux., Sp. for Domestic Contingent Fund, \$32.50 ..... 201 00  
"L." for "Williams" Scholarship, Cape Mount ..... 25 00

#### CONNECTICUT—\$617.85

*Branford*—Trinity Church, Foreign ..... 4 05  
*Canaan*—Christ Church, Domestic, \$5; Foreign, \$5 ..... 10 00



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| <i>Guilford</i> —"A Friend," Indian.....   | 12 00  |
| <i>Hartford</i> —Church of the Good Shepherd,<br>Indian.....   | 32 66  |
| <i>(Parkville)</i> —Grace Chapel S. S., Indian....   | 9 85   |
| <i>(East)</i> —St. John's.....   | 11 25  |
| <i>Long Hill</i> —Grace, Foreign.....  | 5 00   |
| <i>Middleton</i> —Church of the Holy Trinity,<br>of which Foreign, \$50.....   | 128 00 |
| <i>New Haven</i> —Trinity Church, Domestic....   | 276 09 |
| <i>Nichol's Farms</i> —Trinity Church, Foreign....   | 4 00   |
| <i>Norwalk</i> —"O," through Wo. Aux., Do-<br>mestic, \$10; Colored, \$10.....   | 20 00  |
| "W. C. M.," Indian, \$5; Colored, \$5.....   | 10 00  |
| <i>Plainville</i> —Church of Our Saviour, For-<br>eign.....  | 3 00   |
| <i>Sharon</i> —Christ Church, Foreign.....   | 6 00   |
| <i>Southington</i> —St. Paul's, Foreign.....   | 3 00   |
| <i>Stratford</i> —Christ Church, for "Clinton T.<br>DeWitt In Memoriam" Scholarship, St.<br>Mary's School, South Dakota..... | 60 00  |
| Branch Ministering Children's League,<br>Africa.....   | 3 00   |
| <i>Tarrierville</i> —Trinity Church, Domestic....  | 5 00   |
| <i>Thomaston</i> —Trinity Church, Domestic.....  | 14 75  |

**DELAWARE—\$190.06**

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|---|--------|
| <i>Christiana Hundred</i> —Christ Church, 5 ct.<br>collection, Foreign.....   | 30 51  |
| <i>Seaford</i> —St. Luke's, Domestic, \$2.50; For-<br>eign, \$2.50.....   | 5 00   |
| <i>Smyrna</i> —St. Peter's.....   | 20 00  |
| <i>Wilmington</i> —Calvary, through Wo. Aux.,<br>for Salary Fund.....   | 2 50   |
| St. Andrew's, from Mexican Band and<br>subscribers to the fund in aid of Mex-<br>ican work, for Rev. Mr. Gordon, Mexico.....                                  | 100 00 |
| Trinity Church S. S., Domestic.....   | 2 05   |
| <i>Miscellaneous</i> —"Three Friends," through<br>Miss S. O. Dubois, Wilmington, through<br>Wo. Aux., Sp. for support of baby in St.<br>Mary's Orphanage..... | 30 00  |

**EASTON—\$7.55**

|                                       |      |
|---------------------------------------|------|
| <i>Kent Co.</i> —Emmanuel Church..... | 7 55 |
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**FLORIDA—\$2.95**

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|---|------|
| <i>Tampa</i> —St. Andrew's, Domestic..... | 2 95 |
|---|------|

**GEORGIA—\$17.00**

|  |       |
|--|-------|
| <i>Atlanta</i> —Mrs. J. A. Wright.....   | 5 00  |
| <i>Milledgeville</i> —St. Stephen's..... | 12 00 |

**INDIANA—\$12.20**

|   |      |
|---|------|
| <i>Greencastle</i> —St. John's, Domestic.....   | 2 20 |
| <i>Indianapolis</i> —Holy Innocents', Domestic.<br>\$2; Foreign, \$2.25; S. S., \$3.75..... | 8 00 |
| <i>Marton</i> —Gethsemane.....  | 2 00 |

**IOWA—\$7.50**

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| <i>Muscatine</i> —Trinity Church..... | 7 50 |
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**KANSAS—\$17.00**

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|--|-------|
| <i>Atchison</i> —Trinity Church, Sp. for Bishop<br>Dunlop..... | 10 00 |
| <i>Burlington</i> —"O. K.".....                                | 1 00  |
| <i>Girard</i> —St. John's.....                                 | 6 00  |

**KENTUCKY—\$11.42**

|  |       |
|--|-------|
| <i>Hickman</i> —Master Vaulx Shepard, Mite<br>Chest, Domestic..... | 1 20  |
| <i>Versailles</i> —St. John's S. S.....                            | 10 22 |

**LONG ISLAND—\$349.04**

|   |       |
|---|-------|
| <i>Brooklyn</i> —Church of the Holy Trinity,<br>"Mrs. M. E. C.," \$25; "A Lady," thro'<br>Miss Carter, \$10; Mrs. Pollard, \$5; Mrs.<br>Hart, \$5; "A Lady Friend," for work<br>in Utah, \$2; "Ladies," Sp. for school<br>desks, Micadale, N. C., \$31..... | 78 00 |
| St. Mark's.....   | 50 00 |
| Grace, Parish Mite Chests, Foreign.....   | 17 38 |
| Geo. G. Hopkins, Female Hospital, Wu-<br>chang.....   | 25 00 |
| <i>College Point</i> —St. Paul's Chapel, for "Muh-<br>lenberg" Scholarship, South Dakota....  | 20 00 |

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|---|-------|
| <i>Great Neck</i> —John A. King, for salary of<br>Rev. Mr. Gordon, Mexico.....  | 25 00 |
| <i>Huntington</i> —St. John's.....  | 7 90  |
| <i>Islip</i> —Emmanuel Church, Sp. for church<br>building at Aux Cayes.....   | 17 55 |
| <i>Jamaica</i> —Grace.....  | 79 21 |
| <i>Parkville</i> —St. John's.....   | 1 00  |
| <i>Rockaway</i> —Trinity Church, Domestic, \$10;<br>Foreign, \$10.....  | 20 00 |
| <i>Miscellaneous</i> —Branch Wo. Aux., Sp. for<br>Bishop Hare, \$1; Sp. for Rev. C. S.<br>Cook, \$2; Sp. for Bishop Boone, China,<br>\$5..... | 8 00  |

**LOUISIANA—\$42.25**

|   |       |
|---|-------|
| <i>Cheneyville</i> —Trinity Church.....           | 1 60  |
| <i>New Orleans</i> —Trinity Church, for Japan.... | 25 65 |
| <i>West Feliciana</i> —C. H. Lewis.....           | 5 00  |
| <i>Williamsport</i> —St. Stephen's, Foreign.....  | 10 00 |

**MAINE—\$152.88**

|  |       |
|--|-------|
| <i>Augusta</i> —St. Mark's, Domestic, \$9.60; For-<br>eign, \$9.60; S. S., \$2.66.....   | 21 86 |
| <i>Bangor</i> —St. John's, through Wo. Aux.,<br>Foreign and Domestic Salary Fund....   | 10 00 |
| <i>Bar Harbor</i> —St. Saviour's Church, through<br>Wo. Aux., for Domestic and Foreign<br>Salary Fund.....                                   | 3 00  |
| <i>Brunswick</i> —St. Paul's, Domestic.....  | 3 00  |
| <i>Calais</i> —St. Anne's, \$2; through Wo. Aux.,<br>Sp. for Sister Eliza, \$1.....  | 3 00  |
| <i>Camden</i> —St. Thomas'.....  | 4 22  |
| <i>Damariscotta</i> —Wo. Aux., for Domestic<br>and Foreign Salary Fund.....  | 75    |
| <i>Exeter</i> —Holy Trinity Church, through Wo.<br>Aux., for Foreign and Domestic Salary<br>Fund.....  | 3 00  |
| <i>Fort Fairfield</i> —St. Paul's, through Wo.<br>Aux., for Foreign and Domestic Salary<br>Fund, 75cts.; Sp. for Sister Eliza, \$2.....      | 2 75  |
| <i>Gardiner</i> —Christ Church, thro' Wo. Aux.,<br>for Foreign and Domestic Salary Fund....  | 20 00 |
| <i>Hallowell</i> —St. Matthew's, through Wo.<br>Aux., for Foreign and Domestic Salary<br>Fund.....   | 5 00  |
| <i>New Castle</i> —St. Andrew's.....   | 75    |
| <i>Old Town</i> —St. James', Domestic, \$2.46;<br>Foreign, \$2.09; through Wo. Aux., for<br>Foreign and Domestic Salary Fund,<br>75 cts..... | 5 30  |
| <i>Portland</i> —St. Luke's, \$29.50; through Wo.<br>Aux., for Foreign and Domestic Salary<br>Fund, \$23.50; Sp. for Sister Eliza, \$5....   | 58 00 |
| <i>Rockland</i> —St. Peter's, Domestic.....  | 5 00  |
| <i>Thomaston</i> —St. John Baptist's, Domestic....   | 5 90  |
| <i>Wiscasset</i> —St. Philip's, \$1.50; through Wo.<br>Aux., for Foreign and Domestic Salary<br>Fund, 75cts.....                             | 2 25  |

**MARYLAND—\$1,285.94**

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|--|--------|
| <i>Allegany Co.</i> —Emmanuel Church, Foreign.<br><i>Anne Arundel Co.</i> —Christ Church, Domes-<br>tic, \$25; Foreign, \$25.....  | 11 50  |
| <i>Baltimore</i> —Ascension S. S., through Wo.<br>Aux., for "Alice Fair" Scholarship,<br>Shanghai.....   | 50 00  |
| Christ Church, for Japan, \$261; for China,<br>\$40.25; Sp. for Elizabeth Bunn Hospital,<br>\$59.75; Sp. for Rev. W. A. Fair, \$50 33;<br>through Wo. Aux., Sp. for Miss Wong,<br>for the poor mothers of her mission, \$5.<br>Emmanuel Church, additional for Domes-<br>tic, \$100; through Wo. Aux., Domestic,<br>\$82; Indian, \$16; Foreign, \$55..... | 416 33 |
| Grace, through Wo. Aux., Sp. for Bishop<br>Garrett's new school.....   | 253 00 |
| Mt. Calvary, Domestic, \$37.27; Colored,<br>\$12.25; Indian, \$3.69; Foreign, \$29.83....  | 55 00  |
| Immanuel Church, Aims Chest, for Mexico<br>Trinity Church S. S., "Dr. Hoff" Scholar-<br>ship, Hope School, South Dakota.....   | 83 04  |
| Junior Indian Aid Society, through Wo.<br>Aux., for Rev. J. C. Taylor.....   | 3 00   |
| <i>Carroll Co.</i> —Holy Trinity Parish, Trinity<br>Church.....  | 7 40   |
| <i>D. C. (Washington)</i> —St. John's, Mrs. Mary<br>H. Abbott, Sp. for Rev. C. S. Cook.....  | 120 00 |
|  | 5 00   |

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| St. Paul's, through Wo. Aux., Sp. for Scholarship, Cove, Oregon .....  | 65 00  | MISSOURI—\$402.96   |          |
| Trinity Church, through Wo. Aux., Indian Branch Wo. Aux., Sp. for Scholarship in Cove, Oregon .....                            | 73 00  | <i>Butler</i> —St. Mark's .....   | 3 00     |
| <i>Frederick Co.</i> —All Saints', through Wo. Aux., Indian, \$9.75; Foreign, \$27.75 .....                                    | 21 00  | <i>Hannibal</i> —Trinity Church, Domestic .....   | 6 00     |
| <i>Harford Co.</i> —St. Mary's, through Wo. Aux., Indian .....   | 37 50  | <i>Nevada</i> —All Saints' .....  | 2 00     |
| <i>Howard Co.</i> —Queen Caroline Parish, Christ Church .....  | 10 17  | <i>Pleasant Hill</i> —Calvary, Domestic .....   | 4 25     |
| <i>Miscellaneous</i> —Maryland Guild, through Wo. Aux., Sp. for support of "Hope," St. Mary's Orphanage, Shanghai .....        | 5 00   | <i>St. Louis</i> —Christ Church, Foreign, \$85.05; Mrs. Hugh Campbell, \$5; Mrs. H. N. Davis, Sp. for Bishop Walker's Indians, \$3; Mrs. Gant, Colored, \$4 .....   | 97 05    |
| Bishop Pinckney Guild, through Wo. Aux., Sp. for support of "Faith," St. Mary's Orphanage, Shanghai .....                      | 15 00  | St. George's, Domestic, \$304.41; Mrs. Bofinger, \$1 .....  | 205 41   |
|  | 10 00  | St. Peter's, Domestic, \$36.70; Foreign, \$29.80 .....  | 66 50    |
| MASSACHUSETTS—\$722.32   |        | <i>St. Joseph</i> —Christ Church, Mr. Edward Smith, \$5; Miss Hattie Kelly, \$5; Mrs. Constance Runcie, \$5 .....   | 15 00    |
| <i>Andover</i> —Christ Church S. S., Indian, \$25; Scholarship, Cape Mount, \$25 .....   | 50 00  | Church of the Holy Trinity .....  | 3 75     |
| <i>Boston</i> —Advent, through Wo. Aux., Sp. for Mrs. Brent, \$5; Sp. for Indian work, Diocese of Fond du Lac, \$101 .....     | 106 00 | NEBRASKA—\$2.40   |          |
| Good Shepherd, through Wo. Aux., Sp. for insurance dues .....  | 20 00  | <i>Wahoo</i> —St. Andrew's, Domestic .....  | 2 40     |
| Trinity Church, Mrs. Sarah Dunn, Sp. for purchase of land at Wu Hu, China .....  | 50 00  | NEW HAMPSHIRE—\$86.65   |          |
| <i>(Dorchester)</i> —All Saints', Domestic, \$55; Foreign, \$29.73 .....   | 84 73  | <i>Concord</i> —St. Paul's, "Systematic Offering Plan," Domestic, \$12; Foreign, \$9.65 .....   | 21 65    |
| <i>(Dorchester)</i> —St. Mary's, Foreign .....   | 23 32  | <i>Pencook Mission</i> , Domestic, \$10; Foreign, \$5 .....   | 15 00    |
| <i>(Roxbury)</i> —St. James', Colored .....  | 57 11  | <i>Keene</i> —Rev. E. A. Renouf, Colored, \$30; Mrs. E. A. Renouf, Colored, \$20 .....  | 50 00    |
| <i>Cambridge</i> —St. John's Memorial, through Wo. Aux., Indian .....  | 9 50   | NEW JERSEY—\$453.26   |          |
| <i>(North)</i> —St. James', through Wo. Aux., Sp. for Rev. E. Hunte, Africa .....  | 30 00  | <i>Asbury Park</i> —Rev. J. Liggins, Colored .....  | 1 00     |
| <i>Fall River</i> —Ascension, Foreign .....  | 12 60  | * <i>Elizabeth</i> —St. John's S. S., for "Clark" Scholarship, Japan .....  | 50 00    |
| <i>Fitchburg</i> —Christ Church, a member, thro' Wo. Aux., for "Fanny Maria Tyler" Scholarship, St. Agnes' School, Japan ..... | 40 00  | <i>Florence</i> —St. Stephen's, Domestic .....  | 15 00    |
| <i>Greenfield</i> —St. James', Domestic, \$19.88; Foreign, \$6.35 .....  | 26 23  | <i>Freehold</i> —St. Peter's, Indian and Colored .....  | 10 00    |
| <i>Longwood</i> —Church of Our Saviour, through Wo. Aux., Sp. for Rev. E. Hunter, Africa .....                                 | 5 00   | <i>Mt. Holly</i> —St. Andrew's, Foreign .....   | 50 00    |
| <i>Lowell</i> —St. Anne's, Domestic .....  | 28 19  | Trinity Church, Alice Brown .....   | 25 00    |
| <i>New Bedford</i> —Grace, "A Member," thro' Wo. Aux., \$5; "In Memoriam," \$5; Sp. for Training School, Athens .....          | 10 00  | <i>New Brunswick</i> —St. John Evangelist, Indian, \$16.14; Colored, \$16.14 .....  | 32 28    |
| <i>Newton</i> —Grace, through Wo. Aux., for Mrs. Payne's salary .....  | 10 00  | A. B. Beach, Domestic .....   | 40 00    |
| <i>(Highlands)</i> —St. Paul's, Foreign .....  | 14 22  | <i>New Center</i> —J. G. Drake .....  | 4 00     |
| <i>Somerville</i> —R. H. Gibby .....   | 1 00   | <i>Perth Amboy</i> —St. Peter's, Foreign, \$43.86; Sp. for "St. Peter's" Scholarship, Osaka, \$45 .....   | 88 86    |
| <i>Springfield</i> —Christ Church S. S., through Wo. Aux., "Emma Clark" Scholarship, Shanghai .....                            | 40 00  | <i>Riverton</i> —Christ Church S. S., through Wo. Aux., Sp. for teacher in Rev. B. Allston's School, Plantersville, S. C. ....  | 10 00    |
| <i>Taunton</i> —St. Thomas', Colored .....   | 114 42 | <i>Salem</i> —St. John's, Foreign .....   | 65 57    |
| MICHIGAN—\$101.67  |        | <i>Somerville</i> —St. John's, \$20; S. S., Foreign, \$1.25 .....   | 21 25    |
| <i>Ann Arbor</i> —St. Andrew's, Colored .....  | 14 00  | <i>Trenton</i> —Trinity Church, Domestic, \$11.63; Foreign, \$2.91 .....  | 14 54    |
| <i>Brighton</i> —St. Paul's, Foreign .....   | 1 25   | <i>Vincetown</i> —Trinity Church, Domestic, \$2.52; Foreign, \$3.24 .....   | 5 76     |
| <i>Detroit</i> —Grace, through Wo. Aux., for Miss Kiddick's salary .....   | 30 00  | <i>Miscellaneous</i> —Wo. Aux., Sp. for Rev. C. J. Cook, South Dakota .....   | 20 00    |
| Mariners' Church, through Wo. Aux., for Miss Kiddick's salary .....  | 2 50   | NEW YORK—\$19,102.65  |          |
| St. George's, through Wo. Aux., for Miss Kiddick's salary .....  | 1 25   | <i>Matteawan</i> —"X." .....  | 15 00    |
| St. John's, through Wo. Aux., Sp. for Mr. Wotton, Sault Ste. Marie, Mich .....   | 25 00  | <i>Mount Kisco</i> —St. Mark's, "A Communicant," Domestic .....   | 2 00     |
| St. Joseph's, through Wo. Aux., for Miss Kiddick's salary .....  | 2 50   | <i>Newburgh</i> —St. George's, through Wo. Aux., Domestic, \$12.40; Sp. for "Louise Aberly" Scholarship, Utah, \$20 .....   | 32 40    |
| St. Stephen's, through Wo. Aux., for Miss Kiddick's salary .....   | 2 50   | <i>New York</i> —Ascension, through Wo. Aux., for dispensary, Kia-Ding, China, \$50; Mrs. C. A. Peabody, Sp. Domestic Contingent Fund, \$10; Mary M. Collins, for "Bishop Bedell" Scholarship, South Dakota, \$60 .....                                   | 120 00   |
| <i>Flint</i> —St. Paul's, through Wo. Aux., for Miss Kiddick's salary .....  | 10 00  | Calvary, Domestic, \$1,097.04; for salary of Rev. H. Forrester, Denver, \$50; Mrs. P. R. Pyne, for salary of Rev. Mr. Gordon, Mexico, \$200; through Woman's Foreign Mission Association, Mrs. P. R. Pyne, Sp. for purchase of land at Wu Hu, \$350 ..... | 1,697 04 |
| <i>Hanburg</i> —St. Stephen's, Foreign .....   | 4 09   | Christ Church, Foreign, \$94.50; through Wo. Aux., Sp. for Domestic Contingent Fund, \$14; Sp. for salary of teacher, Asheville, N. C., \$30 .....  | 138 50   |
| <i>Henrietta</i> —Christ Church, through Wo. Aux., for Miss Kiddick's salary .....   | 50     | Grace, Domestic, \$2,440.89; through Wo. ....   |          |
| <i>Howell</i> —St. John's, Foreign .....   | 3 08   |   |          |
| <i>Port Huron</i> —Grace, through Wo. Aux., for Miss Kiddick's salary .....  | 5 00   |   |          |
| MINNESOTA—\$184.71   |        |   |          |
| <i>Minneapolis</i> —Gethsemane, Domestic, \$39.25; Foreign, \$39.25 .....  | 78 50  |   |          |
| <i>St. Paul</i> —Christ Church, Domestic, \$81.21; Foreign, \$25 .....   | 106 21 |   |          |
| MISSISSIPPI—\$9.45   |        |   |          |
| <i>Aberdeen</i> —St. John's, Domestic .....  | 9 45   |   |          |

\*In the March Spirit of Missions \$50 for Mrs. Brierley's salary, credited to St. John's Church, Elizabeth, should have been credited to the Young Ladies' Foreign Aid Committee of that Church.



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| Aux., for support of Mrs. Auer, \$50; Sp. for insurance dues, Rev. J. McKim, \$50.  | 2,540 89 |
| Grace Chapel, Foreign   | 37 40    |
| Heavenly Rest, through Wo. Aux., for Miss Purple's salary, \$30; Miss Williamson's salary, \$20.  | 50 00    |
| Holy Apostles', Woman's Missionary Association, Domestic, \$21.21; China, \$21.22   | 42 43    |
| Holy Communion, Domestic, \$51.87; "L. H. O.," Domestic, \$200; "C. W. O.," (Domestic, \$300; Foreign, \$100), \$300  | 551 87   |
| Church of the Holy Trinity, Wo. Aux., for school in Tokio, \$50; "Sarah P. Doremus" Scholarship, Osaka, \$40.   | 90 00    |
| * <i>(Harlem)</i> —Church of the Holy Trinity, Young Ladies' Foreign Missionary Band Incarnation, Domestic, \$628.17; Foreign, \$55   | 683 17   |
| St. Ann's, Domestic, \$20.50; Foreign, \$20.50; through Wo. Aux., Domestic Woman Helpers, \$10; Sp. Domestic Contingent Fund, \$10; Domestic Sp. Lending Library, \$3.  | 64 00    |
| St. Bartholomew's, Foreign  | 3,125 67 |
| St. Clement's, Domestic, \$45.55; Sp. for Rev. W. E. Webb, Virginia, \$50.  | 95 55    |
| St. George's, Domestic, \$1,035; Foreign, \$1,407.47; Colored, \$500; through Wo. Aux., Domestic, \$1,280; Colored, \$6; Sp. for Good Samaritan Hospital, Oregon, \$5; Sp. for Wentworth Mission, South Dakota, \$50; Sp. for Rev. J. V. Lewis, D.D., at Fort Niobrara, Nebraska, \$25. | 4,298 47 |
| St. Luke's Hospital   | 54 75    |
| St. Mark's, Domestic  | 192 00   |
| ( <i>West Chester</i> )—St. Peter's, Foreign  | 4 36     |
| St. Thomas', through Wo. Aux., for Miss Purple's salary, \$10.75; Sp. for Bible-reader in China, \$40; Sp. for Sister Eliza, \$50   | 100 75   |
| Transfiguration, Domestic, \$25; Indian, \$10; Foreign, \$10  | 45 00    |
| Trinity Church, Domestic, \$133.38; Mr. J. J. Astor, Domestic, \$300; "Y.," Domestic, \$50  | 483 38   |
| St. John's Chapel, Domestic, \$21.97; Miss Grace Wilkes, Domestic, \$100; Miss H. K. Wilkes, Domestic, \$100  | 221 97   |
| Trinity Chapel, Domestic, \$2,192.15; "G. G.," Scholarship, St. Paul's School, South Dakota, \$60; Sp. for "G. G." Scholarship, Bishop Tuttle's School for Girls, \$40; Sp. for land at Wu Hu, China, \$151; through Wo. Aux., Sp. for Bishop Williams' new school, Japan, \$25         | 2,468 15 |
| Zion, Domestic, \$500; Foreign, \$268.04; through Wo. Aux., for lady teacher, Japan, \$25; Sp. insurance dues, Rev. Mr. Thomson, China, \$50  | 843 04   |
| Zion Chapel, of the Atonement, Indian   | 10 00    |
| Chapel Home for Incurables, Colored   | 4 13     |
| Nyack—Grace   | 62 76    |
| Pelhamville—Church of the Redeemer S. S., Domestic, \$8.33; Foreign, \$8  | 16 33    |
| Rye—"R. B. C.," Domestic, \$5; Foreign, \$5   | 10 00    |
| Scarsdale—St. James the Less, of which for Indian, \$5  | 25 00    |
| Staatsburg—St. Margaret's, Girls' Guild, Sp. for Mrs. A. J. Cooper, Raleigh, N. C.  | 2 50     |
| Yonkers—St. Paul's, through Wo. Aux., for Japan   | 15 00    |
| Miscellaneous—Woman's Committee on work for Foreign Missions (of which Mrs. J. J. Astor, \$200), collection at All-day Meeting, Sp. for Bishop Williams' Girls' School, Japan   | 349 64   |
| Lucy Kran, through Wo. Aux., Sp. for India, \$100; Sp. for Bishop Williams Girls' School, Japan, \$50   | 150 00   |
| Miss M. E. Roberts, Domestic, \$25; Bishop Hare's Indian work, \$5; Sp. for Grace Hospital, Seattle, W. T., \$10; Foreign, \$25; for Elizabeth Bunn Hospital, China, \$10; for Tokio Hospital, \$10; Sp. St. Mary's Orphanage, Shanghai, \$10; for Orphanage, Cape Palmas, Africa, \$5  | 100 00   |
| Miss A. B. Halsted, for Mexico  | 100 00   |
| G. L. Byrd, Indian  | 100 00   |
| Mrs. George Cabot Ward, Indian  | 50 00    |
| Mrs. W. Harman Brown, through Wo. Aux., Staten Island Branch, for "Anna T. Brown" Scholarship, St. Agnes' School, Japan   | 40 00    |
| Through Miss M. A. Stewart Brown, Treasurer, for the clergyman to be appointed to go to Mexico  | 26 50    |
| "A Friend," Sp. for personal benefit of Dr. Laning, Osaka   | 10 00    |
| "Anonymous," Bible House, for Bishop Hare   | 10 00    |
| John A. King, Domestic  | 10 00    |
| Madison Square Presbyterian Church, from collection of March 13th   | 5 00     |
| F. A. Loomis, Domestic  | 5 00     |
| Virginia C. Minor, for Medical Mission, Japan   | 3 00     |

## NORTH CAROLINA—\$146.73

|   |       |
|---|-------|
| Charlotte—St. Peter's, Domestic, \$5.40; Foreign, \$23.60; through Wo. Aux., for salary of Women Missionaries in Foreign field, \$3 | 32 00 |
| Durham—St. Philip's, Domestic, \$2; Foreign, \$2  | 4 00  |
| Edenton—St. Paul's, Foreign   | 2 32  |
| Edgecombe Co.—St. Mary's, Colored   | 3 10  |
| Fayetteville—St. John's, Domestic   | 4 00  |
| Germanatown—Wo. Aux.  | 1 56  |
| Greensboro—St. Barnabas', through Wo. Aux., Foreign   | 5 00  |
| Henderson—Holy Innocents', \$7; S. S. Lenten Offering, \$5; through Wo. Aux., Mite Boxes, \$8.25                                    | 20 25 |
| Kinston—St. Mary's, Domestic  | 5 00  |
| Lenoir Co.—Holy Innocents', Domestic  | 1 50  |
| Oxford—St. Stephen's, through Wo. Aux.  | 13 50 |
| Pitt Co.—St. John's, Domestic   | 2 50  |
| Tarboro—Calvary, Foreign  | 51 00 |
| Trenton—Grace, Domestic   | 1 00  |

## NORTHERN NEW JERSEY—\$567.71

|  |        |
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| Bergen Point—Trinity Church, "A Lady," through Miss Carter, \$5; through Wo. Aux., Sp. for Scholarship, Salt Lake, Utah, \$10  | 15 00  |
| Hamburg—Mrs. S. A. H. Smith, Colored   | 5 00   |
| Madison—Grace, Colored   | 10 00  |
| Morristown—Church of the Redeemer, Domestic, \$109.26; Foreign, \$94.26; thro' Wo. Aux., Sp. for St. Mary's Orphanage, \$18.08 | 221 60 |
| Newark—Trinity Church, salary of Miss Emma Verbeck, Japan  | 75 00  |
| Newton—Christ Church   | 19 00  |
| Nutley (Franklin)—Grace, Domestic, \$20; Foreign, \$5  | 25 00  |
| Orange—Grace, \$92.70; for "R. B. Duane" Scholarship, \$40   | 132 70 |
| St. Mark's, Mite Chest No. 1, 579  | 4 16   |
| Frances C. Henderson, Sp. for Alfred Biddle' Scholarship, St. Mary's Orphanage   | 15 00  |
| Short Hills—Christ Church, "A Member"  | 25 00  |
| Summit—Calvary, Foreign  | 20 25  |

## OHIO—\$1,097.67

|   |       |
|---|-------|
| Ashtabula—St. Peter's, Foreign  | 2 77  |
| Cleveland—St. Mark's, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College, Shanghai | 10 00 |
| St. Paul's, through Wo. Aux., for Colored schools in Georgia, \$20; Sp. for Insurance Fund, \$10      | 30 00 |
| Collamer—St. Paul's, through Wo. Aux., for Colored schools in Georgia                                 | 5 00  |
| Elvira—St. Andrew's, Foreign  | 5 00  |
| Mt. Vernon—St. Paul's, through Wo. Aux., for Colored schools in Georgia                               | 5 00  |
| Sandusky—Calvary, Foreign   | 6 00  |
| St. John's Chapel, Foreign  | 3 00  |

\*In the March SPIRIT OF MISSIONS \$110, Sp. for Bishop Williams' Girls' School, and \$110, Sp. for education of A. P. B. Holly, credited to Wo. Aux., and in the April SPIRIT OF MISSIONS \$30 for support of a baby in St. Mary's Orphanage, credited to the Wo. Aux., should all have been credited to this Band.







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| R. Brunot, for Miss Carter's expenses, \$12.35.....   | 598 93 |
| Mrs. Dunlevy.....   | 2 00   |
| Titusville—St. James' Memorial S. S., for "Bishop Kerfoot" Scholarship, St. John's College, Shanghai..... | 70 00  |
| Miscellaneous—Wo. Aux., Sp. for salary of Miss Skellie.....   | 25 00  |

## RHODE ISLAND—\$1,663.83

|  |          |
|--|----------|
| Lincoln—St. George's, through Wo. Aux., Sp. for Sister Eliza's salary.....   | 2 00     |
| Newport—Trinity Church, Colored.....   | 38 00    |
| Pawtucket—St. Paul's, Foreign.....   | 14 75    |
| Pontiac—All Saints', Foreign.....  | 3 00     |
| Providence—Grace, through Wo. Aux., for travelling expenses of Secretary.....  | 10 00    |
| Church of the Messiah, through Wo. Aux., Indian, \$8.01; Colored, \$8.02.....  | 16 03    |
| Church of the Redeemer, through Wo. Aux., Sp. for Domestic Lending Library.....  | 25       |
| St. James' S. S., Foreign.....   | 25 00    |
| St. Stephen's, through Wo. Aux., Sp. for Sister Eliza's salary.....  | 1 20     |
| Sophia Augusta Brown, Sp. for endowment of "Sophie" Scholarship, Hope School, South Dakota.....  | 1,500 00 |
| Miscellaneous—Through Wo. Aux., for Mrs. Brent's salary, \$50; Mrs. Edwin Larned, Sp. salary of Sister Eliza, \$2; Sp. Domestic Lending Library, \$1.60..... | 53 60    |

## SOUTH CAROLINA—\$56.56

|   |       |
|---|-------|
| Charleston—Holy Communion, Domestic.....                                    | 25 00 |
| St. Michael's, through Wo. Aux., for Scholarship in Jane Bohlen School..... | 20 00 |
| Columbia—Ward First, Mission, through Wo. Aux.....                          | 4 00  |
| Prince Frederick—St. Cyprian's Chapel.....                                  | 56    |
| Ridgeway—St. Stephen's.....   | 2 00  |
| Woodruff—Missionary Society, Sp. for St. Mary's Orphanage.....              | 5 00  |

## SOUTHERN OHIO—\$618.15

|   |        |
|---|--------|
| Chillicothe—St. Paul's, through Wo. Aux., Foreign.....  | 11 10  |
| Cincinnati (Walnut Hills)—Advent, Domestic, \$25; Foreign, \$25; Little Missionaries, for South Dakota, \$1.15; North Dakota, \$1.15; Sp. Bishop Brewer's Hospital, \$1.34; "Our Girls," Domestic, \$4; Foreign, \$4.....                           | 61 64  |
| (Riverside)—Atonement, Domestic, \$2.92; Foreign, \$2.93.....   | 5 85   |
| (Clifton)—Calvary, Foreign.....   | 134 52 |
| Christ Church S. S., for "Christ Church S. S." Scholarship, Cape Mount.....   | 25 00  |
| (College Hill)—Grace S. S., Domestic, \$15; Foreign, \$15.....  | 30 00  |
| (Mt. Auburn)—Church of Our Saviour, \$9.78; through Wo. Aux., St. Martin's Guild, Sp. for Scholarship, Reno, Nevada, \$2.....   | 32 78  |
| St. Paul's, through Wo. Aux., Domestic, \$47.62; Foreign, \$45.88.....  | 93 50  |
| Circleville—St. Philip's, through Wo. Aux., Domestic, \$5; Foreign, \$5.25.....   | 10 25  |
| Columbus—Church of the Good Shepherd, through Wo. Aux., Domestic, \$3; Foreign, \$3.....  | 6 00   |
| St. Paul's, through Wo. Aux., for Bishop Walker's work, \$10; Sp. for desks for Micadale, N. C. School, \$15; Sp. for insurance dues, \$5.....  | 30 00  |
| Fern Bank—Resurrection, Domestic, \$7.60; Foreign, \$7.60.....  | 15 20  |
| Portsmouth—All Saints', Foreign, \$20.67; through Wo. Aux., Domestic, \$9.65.....   | 30 32  |
| Christ Church, Foreign, of which S. S., \$7.19.....   | 12 49  |
| Miscellaneous—Wo. Aux., "Bishop Jager" Scholarship, St. Mary's Hall, \$40; Sp. for endowment of child's bed in F. C. Paddock Hospital, Wash. Ter., \$39.50; Sp. for "Mary H. Rochester" Scholarship, Montgomery Institute, Western Texas, \$40..... | 119 50 |

## SPRINGFIELD—\$4.50

|   |      |
|---|------|
| Chesterfield—St. Peter's, Domestic, \$1; Foreign, \$1.50..... | 2 50 |
| Waverly—Christ Church, Domestic, \$1; Foreign, \$1.....       | 2 00 |

## TENNESSEE—\$61.45

|                                   |       |
|-----------------------------------|-------|
| Athens—John Foster, Indian.....   | 49 85 |
| Memphis—St. Mary's Cathedral..... | 11 60 |

## TEXAS—\$21.15

|  |       |
|--|-------|
| Brenham—Miss Lucy Rucker, Colored.....                         | 4 50  |
| Waco—St. Paul's, "Tithe," Domestic, \$6.65; Foreign, \$10..... | 16 65 |

## VERMONT—\$95.73

|  |       |
|--|-------|
| Burlington—St. Paul's.....                                     | 41 03 |
| Cambridge—Holy Apostles.....                                   | 1 00  |
| Enosburgh—Christ Church.....                                   | 2 27  |
| Enosburgh Falls—St. Matthew's.....                             | 3 28  |
| Fairfax—Christ Church.....                                     | 1 00  |
| Fairfield—Trinity Church.....                                  | 1 25  |
| Georgia—Immanuel Church.....                                   | 1 00  |
| Hydeville—St. James'.....                                      | 25    |
| Higheate—St. John's, Domestic, \$6; Foreign, \$5.....          | 11 00 |
| Island Pond—Christ Church.....                                 | 1 15  |
| Jericho—Calvary.....   | 1 00  |
| Manchester Centre—Zion, Domestic, \$1.81; Foreign, \$1.32..... | 3 13  |
| Milton—Trinity Church.....                                     | 1 00  |
| Newport—St. Mark's.....  | 50    |
| Richford—St. Ann's.....  | 75    |
| Rutland—Trinity Church.....                                    | 14 03 |
| Sheldon—Grace.....   | 3 75  |
| Shelburne—Trinity Church.....                                  | 75    |
| West Rutland—Grace.....  | 2 22  |
| Windsor—St. Paul's.....  | 5 00  |
| Winoski—Trinity Church.....                                    | 37    |

## VIRGINIA—\$350.61

|   |       |
|---|-------|
| Albemarle Co.—Grace, Foreign.....   | 17 50 |
| (Charlottesville)—Christ Church S. S., for "Hilga Houghton" Scholarship, St. Margaret's School, Tokio.....  | 40 00 |
| Alexandria Co.—Christ Church, through Wo. Aux., for Japan.....  | 60 00 |
| Episcopal High School, through Missionary Society, Sp. for "Nelson Massie" Scholarship, Jaffa, \$25; "Mary B. Blackford" Scholarship, Cape Mount, \$25..... | 50 00 |
| Augusta Co.—Virginia Female Institute, through Missionary Society, for "Patty Watkins" Scholarship, Cape Mount.....   | 25 00 |
| Clarke Co.—Calvary, for Japan.....  | 3 60  |
| Essex Co.—South Farnham Parish, Foreign.....  | 6 00  |
| King William Co.—St. John's, Foreign.....   | 6 00  |
| Louisa Co.—St. John's, Foreign.....   | 4 00  |
| Nansemond Co.—St. John's.....   | 2 57  |
| St. Paul's.....   | 5 94  |
| Norfolk Co.—Christ Church.....  | 50 00 |
| St. Paul's.....   | 80 00 |

## WESTERN MICHIGAN—\$32.86

|   |      |
|---|------|
| Grand Rapids—Trinity Church, Domestic, \$1; Foreign, \$1..... | 2 00 |
| Greenville—St. Paul's.....                                    | 2 98 |
| Kalkaska—Mission.....   | 2 00 |
| Manistee—St. Paul's S. S., of which Foreign, \$4.....         | 6 20 |
| Mt. Pleasant—St. John's, Domestic.....                        | 1 45 |
| Muskegon—St. Paul's, Domestic, \$2.55; Foreign, \$5.47.....   | 8 02 |
| Paw Paw—St. Mark's, Domestic, 70 cts.; Foreign, 70 cts.....   | 1 40 |
| Pentwater—St. James', Domestic, \$1.52; Foreign, \$1.....     | 2 52 |
| Saugatuck—All Saints', Domestic, \$2.10; Foreign, \$2.40..... | 4 50 |
| Traverse City—Grace, Domestic, 89 cts.; Foreign, 90 cts.....  | 1 79 |

## WESTERN NEW YORK—\$320.99

|  |  |
|--|--|
| Buffalo—St. Paul's, Mrs. James Walker, Sp. |  |
|--|--|



## ACKNOWLEDGMENTS.

|   |        |  |              |
|---|--------|--|--------------|
| for work at Micadale, N. C., \$10; thro' Wo. Aux., Sp. for Miss Skellie's salary, Micadale, N. C., \$25.....  | 35 00  | Springfield—Ascension.....   | 3 08         |
| Trinity Church, through Wo. Aux., for Hope School, \$20; Sp. for insurance dues, \$4.....   | 24 00  | Woonsocket—St. Luke's, Domestic.....   | 1 00         |
| Clifton Springs—St. John's, Domestic, \$10; Foreign, \$10.....  | 20 00  | <b>NORTHERN TEXAS—\$10.35</b>  |              |
| Geneva—Trinity Church, through Wo. Aux., for Bishop Hare.....   | 61 00  | Bonham—Trinity Church, Foreign.....  | 90           |
| Hornellsville—Christ Church.....  | 13 74  | Sherman—St. Stephen's, Foreign.....  | 1 10         |
| Lockport—"A Friend," through Wo. Aux., Sp. for Micadale, N. C.....  | 1 00   | Texarkana—St. James', Domestic.....  | 8 35         |
| Suspension Bridge—DeVaux College, Indian.....   | 10 00  | <b>NEW MEXICO AND ARIZONA—\$22.45</b>  |              |
| Miscellaneous—Branch Wo. Aux., for Hope School, \$100; Salary Fund, \$10; Sp. for insurance dues, \$10; Sp. for work at Micadale, N. C., \$36.25..... | 156 25 | Albuquerque—St. John's.....  | 8 00         |
| <b>WEST VIRGINIA—\$23.95</b>  |        | Silver City—Mission, Domestic.....   | 2 90         |
| Academy—Mrs. C. P. Bryan's Mite Chest, Domestic.....  | 1 50   | Tombstone—Mission, Domestic.....   | 7 55         |
| Shepherdstown—Trinity Church, Foreign..   | 9 15   | Tucson—Mission, Domestic.....  | 4 00         |
| Union—Rev. R. H. Mason, Foreign.....  | 50     | <b>MONTANA—\$16.90</b>   |              |
| Wheeling—St. Luke's.....  | 12 80  | Dillon—St. James'.....   | 14 00        |
| <b>WISCONSIN—\$21.80</b>  |        | Miles City—St. Paul's, Domestic.....   | 2 90         |
| Darlington—Kemper Mission, Foreign.....   | 1 35   | <b>WYOMING AND IDAHO—\$0.75</b>  |              |
| Kenosha—St. Matthew's, Domestic.....  | 8 50   | Fort Washakie—Laurie, Charlie and Annie Moore, Foreign.....  | 75           |
| Milwaukee—St. Edmond's Chapel, Foreign..  | 9 95   | <b>MISCELLANEOUS—\$1,657.87</b>  |              |
| Western Union—Rev. E. DeWolfe.....  | 2 00   | Interest, Domestic, \$331.50; Foreign, \$658.37  | 989 87       |
| <b>OREGON—\$76.90</b>   |        | Clergyman's Mutual Insurance League, through Rev. W. N. Dunnell, Treasurer, mortuary dues for heirs of Rev. Kong Chi Wong, China, \$552; Sp. for Mrs. Wong and children, \$36..... | 588 00       |
| Portland—Trinity Church, Foreign.....   | 66 15  | "Br. M.".....  | 45 00        |
| (East)—St. David's, Foreign.....  | 7 75   | "M. A. H.," Sp. for Rev. S. R. L. Gray, Wash. Ter'y.....   | 25 00        |
| (South)—St. Matthew's, Domestic, \$1; Foreign, \$2.....   | 3 00   | St. Mark's Friendly League, Sp. for Scholarship in Salt Lake City.....   | 10 00        |
| <b>NORTH DAKOTA—\$6.25</b>  |        | <b>FOREIGN CONTRIBUTIONS—\$0.50</b>  |              |
| Grand Forks—St. Paul's, Domestic.....   | 6 25   | India—"A Friend," Foreign.....   | 50           |
| <b>COLORADO—\$2.00</b>  |        | <b>LEGACIES—\$200.00</b>   |              |
| Idaho Springs—Grace and Calvary Missions  | 2 00   | Ill., Chicago—Estate of Mrs. Mary A. Watson, Domestic, \$100; Foreign, \$100.....  | 200 00       |
| <b>SOUTH DAKOTA—\$8.83</b>  |        | Receipts for the month.....  | 37,130 13    |
| Alexandria—Grace, Domestic, \$1; Foreign, \$1.....  | 2 00   | Amount previously acknowledged.....  | 162,618 81   |
| Groton—Trinity Church, Domestic.....  | 2 75   | Total Receipts since September 1st, 1886..   | \$199,748 94 |

## APPROPRIATED.

|   |              |
|---|--------------|
| DOMESTIC—(of which for Indian Missions, \$37,203.75; for Missions to Colored people, \$21,077.50,) and one-half central expenses..... | \$187,128 75 |
| FOREIGN—Including amount not provided for last year and one-half central expenses.....  | \$132,661 51 |
| Total.....  | \$319,790 26 |

## RECEIVED.

(Exclusive of Legacies and Specials.)

|  |              |
|--|--------------|
| DOMESTIC—In excess of appropriations last year.....  | \$6,131 45   |
| Since Sept. 1st, 1886 (of which designated for Indian Missions, \$10,792.14; Missions to Colored people, \$3,943.96), including one-half of general offerings..... | \$62,281 98  |
| FOREIGN—including one-half of general offerings.....   | \$80,596 68  |
| Total.....   | \$69,921 22  |
|  | \$150,517 90 |

|  |              |
|--|--------------|
| Required from April 1st to Sept. 1st, 1887, for Domestic Missions..... | \$106,532.07 |
| for Foreign Missions.....  | \$62,740 29  |
| Total.....   | \$169,272 36 |